

# THE CHINESE RECORDER

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## EDITORIAL

### The "New Life Movement"

A revival of China's own ethical consciousness is under way. Somewhat paradoxically it is called "The New Life Movement." It does not seem to be a revival of Chinese culture per se. In South China, it is true, the movement has taken the form of a revival of Confucianism. This, and somewhat similar movements in some other places, preceded the "New Life Movement." This movement does not appear to be anti-modern, though here and there organizations objecting to foreign style dress for Chinese have emerged. Some observers have attributed this movement to the fact that while the older ethical standards have become obscured in the maze of conflicting interests created by the impact of modern ideas and aspirations, no modern standards of conduct have taken sufficient hold of Chinese consciousness to give them adequate and general motivating power. This is an attempt, therefore, to apply the older standards of virtue to modern conditions. The four virtues advanced are variously given as: "politeness, righteousness, honesty and the sense of shame;" "discipline, orderliness, responsibility and honesty;" "courtesy, duty, honesty and self-respect." With them go modern emphases on sanitation, orderliness, simplicity and thrift.

To the wider phase of this movement General Chiang Kai-shek appears to have given the initial push. This has been received with enthusiasm. At Nanchang, Kiangsi, some 5,000 people attended the meeting at which it was proposed. In Nanking more than 50,000

people, it has been reported, crowded the Public Recreation Ground to listen to an address thereon by General Chiang. Promotional organizations are springing up in many different centers.

This "New Life Movement" is an expression of the Chinese conviction that China should put her own house in order in terms of her own understanding of what that order should be. It is a recognition of the fact that right conduct and character are indispensable to the successful mastery of modern problems. It means that a process of psychological reconstruction is beginning whereby the Chinese will use what they learn from the West in terms of their own ideas of how they should be rightly used. It shows that China is not going to be entirely westernized, but that she will strive to be herself in a modern way. That this movement is needed is obvious. To be fruitful it must affect the high as well as the lowly. That the Chinese realize the need thereof themselves is its most hopeful sign.

### CHURCH AND COMMUNITY

Reference is frequently made to the necessity of the churches becoming more community-conscious. In a sense the churches have always been thus conscious; but the keynote of this consciousness is changing. Of this inevitable and vital relationship there are three conceptions.

First, it has been viewed as a fellowship which aims to withdraw from the community as many members thereof as it can get for the purpose of building up a Christian group within the community. Such a purpose makes the relation of a church with the life of its community straggly and inefficient, and its service thereto usually insignificant. That was the old approach. It is now out-moded.

In sharp contrast to the above is the second way of approach which is not, perhaps, very widely held but is nevertheless sometimes advanced. This embodies the purpose of making the church exist solely for the community. It would not necessarily involve the submergence of the church in the community. But it might lead to the church concerned being entirely, or too largely, motivated by community aims as such. Both should move together towards a new community which in the process of becoming will bring about a church life quite new as compared with the self-edifying groups, which now carry on in all too many cases.

Each church is in a community. This is true of both city and rural churches. Each church should know and outline the limits and needs of its own community, something rarely done. It ought to do more! The church should participate in meeting all the needs and setting up the aims of its community. It should work with the community! This is a task much more difficult than absorbing community members into a church. It involves a long process of education for churches, which may or may not have caught such a vision as yet. All this suggests the third and modern way of approaching the relation of the church to its community. This means that a church should be a center of service to its community. Christians should share all community burdens. The spiritual dynamic the church strives to realize within its membership should motivate this

community-wide service. Like a seed a church must fall into the soil of its community and die in order that out of the whole community may come something more spiritual and more socially Christian. Each church should measure its life, responsibilities and opportunities in terms of dying to serve the spiritual and social needs of its community. "Too idealistic," does someone say? Is that not precisely what individuals are being called on to do for the cause the church calls on them to espouse?

### MAKING STATISTICS TALK SENSE

Some months ago we published a letter<sup>1</sup> which stated that investigation had "not revealed one case in which a child from a non-Christian home has continued to attend Sunday School or church after fourteen years of age." Our efforts to secure further information as to this situation have been futile. But it is a matter of meaningful statistical observation which few seem to be making. As a means of measuring Christian work statistics often give a lopsided impression. Nevertheless they have a place. When meaningful they give insight into changes going on and show up the weaknesses in work that need attention. That children drop away from Christian influence at fourteen is something demanding study. Yet few seem particularly interested therein.

The World's Sunday School Association has been helping religious education in China financially. Now they wish to know just what is being done in that field, as measured statistically. The National Committee of Christian Religious Education, which cooperates with the World's Sunday School Association, has been trying to answer their query. They have gathered statistics from sixty-two groups covering different periods and made up in varying ways, which show that 214,566 individuals are under some sort of religious instruction. But, to be quite frank, to those seeking to understand or improve religious education these figures are dumb! They mean nothing! Do they, for instance, throw any light on what happens to children in Sunday schools when they reach the age of fourteen? Not a ray!

Statistics on religious education, as carried on by the churches, must, to have meaning, show whether the classes are for parents, illiterates, inquirers, in vacation Bible schools, how far the students belong to church families or come in off the street, and what type of literature is used. Important also are other factors—age and sex of pupils, length of time and regularity of attendance, ratio of pupils to teachers and whether the pupils are students in Christian schools or members of the community at large. All these phases of religious education present different challenges.

Making statistics in religious education talk sense is evidently no easy matter. It is a case of making the dumb speak! The National Committee of Christian Religious Education has appointed a Statistics' Committee to attempt this difficult thing. They feel the urgent need of nation-wide statistics. Preliminary to that, however, they see the necessity of experimental work in one or two small

1. *Chinese Recorder*, October 1933, page 677.

places so as to learn how to make statistics meaningful. This Statistics' Committee (address Dr. C. S. Miao, Missions Building, Shanghai) would be glad to enter into correspondence with any local workers who are willing to join in an experimental approach that will give statistics sense. We have all been glad to use statistics so as to prove that our work has grown in bulk. Let us learn to use them so as to show where that work may be made more efficient.

### WANTED! PROPHETIC PUBLICITY!

Weeds thrive on neglect! That is especially true of such poisonous weeds as narcotics, prostitution and militarism. All three enslave the body and destroy the soul! There was a time when the Christian Movement in China assiduously sought to pull up the roots of these weeds, even if pulling up all of them seemed impossible. But for some time, except in sporadic and isolated instances, Christians have made little effort to check their fetid growth. This fact has been brought into relief by requests from Geneva for information as to what is being done by Christians and what is happening along two of these lines. These requests have come from those interested in studying and suppressing the Traffic in Women and Children and from the Department of Social and Industrial Research of the International Missionary Council with regards to narcotics. These groups are interested in doing something about these weeds in China. From many other sources has come evidence, also, of the need of a Christian revolt against war. At present all three weeds are growing more lusty each day. It is somewhat disconcerting to realize that viewed in the large the Christian Church in China is not studying any one of these problems in a concerted way. Christians in China are practically silent about them!

Whether prostitution in China is growing in extent or not we do not know. That it is rampant is evident enough. China's recurring famines create one source of supply for the girls whose lives are sucked out by the spiders which batten on the spoils caught in its web. This is a condition peculiar to China. The menace of narcotics is, however, undoubtedly growing rapidly. Once Christians attacked it mainly on the moral basis. Now it is mixed up with militarists and politics. China is rapidly becoming its chief victim! The situation is bad enough in China. "Manchukuo" promises to go one worse! Being free from the checks of any international agreements makes it a fertile field for the growth of the traffic in narcotics. Instructions issued by the Department of Civil Affairs at Changchun, state, "Poppy growers are....advised to select districts where it is possible to maintain public peace. If possible they should group themselves and cultivate poppy in designated areas." Cultivate the poppy where it is safe for the state opium monopoly! That leaves narcotic traffickers free, of course! In sections of China the same end is reached by different means. Militarism has a practically free hand in both territories.

Now what can Christians do? The National Christian Council has recently appointed a committee on narcotics. This shows that the Christian conscience is reawakening on this problem. There is

some restirring of interest anent war as that problem is approached by the Fellowship of Reconciliation. Traffic in women and children still goes by default. The general silence on narcotics and war is thus, we hope, about to be broken. All three evils call for prophetic publicity. We need to study them more, gather the facts and make them known. The light of fearless publicity tends to make their activity less open, at least, and may lead to means to hinder and restrict their growth. Then, too, the Christian Church needs to clarify its thinking on war. There must be disturbed thinking about it, even though that will not lead to any easy solution. Christians must, also, discover how they can trip up the exploiters of women and children. Heretofore what has been done has resulted mainly in attacks upon the women victims. They are far from being always the chief sinners. They are never the only ones! In some sections Christians are affected through enforced planting or trading in opium. The Church must make sure its own record is clean in this regard. The Church should constantly create disturbance about these evils. That is its prophetic obligation! Christians alone may not be able to drive out this trio of devastating traffics. But they should never cease to cry out against them! The times urgently demand a prophetic attack on them.

#### WHAT OF THE MISSIONARIES?

There are two aspects of the present situation of missionaries which may easily be overlooked. The one has to do with their present activities; the other with their future service. Both are apparent in quite varying degrees in different Christian groups; yet both are of general significance.

When the curve of western financial prosperity in support of Christian service was rising we came to realize that missionaries were spending too much time as disbursing shroffs. Various changes have lessened materially their responsibility in this regard, though they are not yet entirely relieved therefrom. The curve of western Christian support of Christian work in China is now falling, still quite rapidly in some cases. This results in the lessening of both western money and workers for the work. It necessitates considerable attention to the task of liquidating mission responsibility for Christian work as regards both the financial support thereof and missionary participation therein. Cuts in finances and withdrawals of personnel create uncertainties of adjustment that call for recurring and involved considerations. In such cases the task of liquidation uses up the time set free from shroffing. For the time being, therefore, the situation does not register much gain as regards missionary efficiency.

We do not wish to give the impression that this liquidation of mission responsibility for finances and missionary personnel means a liquidation of actual work coextensive therewith. Some work formerly carried on by the funds or missionaries being withdrawn does, it is true, have to stop. But much of it goes on under changed conditions and in some cases there is even extension thereof. New types of work and new sources of income are putting the problem of self-support in a different category. This is a situation worthy

of study and report. We can note only a few aspects thereof. There are new types of work in rural communities that are, in the nature of the case, largely or entirely financed locally. Chinese bankers, governments, railroads and the general public are becoming interested in certain types of Christian effort and are lending or contributing funds therefor. Much of this support comes from outside church circles. The churches have not the financial strength to get under these burdens. The lessening of western support of hospitals is made up, to some extent, by fees from patients. Of schools the same thing is true as regards students. In 1923-4 Christian colleges enrolled 3064 students; in 1933-4 they numbered 6125, an increase of about one hundred percent. In 1925-6 their budgets totalled Yuan 1,882,000; in 1932-3 the figure was Yuan 4,231,000. In this ten-year period, therefore, the number of students has apparently doubled and the working budgets approximately trebled. Here and there are moves towards endowment funds raised in China. New sources of income are making up the slack in funds from abroad; and a new leadership is, to some extent, making good the loss in missionary personnel.

Probably the future will not record as large contributions in either money or men from the West as the past has done. Yet both will continue to be needed. The spiritual dynamic of the Christian Movement in China, however, depends much more upon sharing in personnel than in finances. The latter we may, for the nonce, leave to find its appropriate level. But one feature of the present change going on in missionary personnel calls for comment. Frequently when forecasting the future service of missionaries emphasis has been laid on the necessity of that service being largely of an expert nature. Changes going on in the missionary personnel appear to be moving away rather than toward fitting in with that necessity. In general educational work the number of missionaries is now only a small percent of what it was. This is accounted for in part by the decrease in number of elementary schools and the fact that those left have passed largely into the hands of the Chinese. During the past seven years the number of foreigners in colleges of arts and sciences has decreased from 280 to 194, a loss of about thirty percent. Since 1926-7 the number of missionary doctors has decreased 18 percent. The foreign staffs of the Y.W.C.A. and Y.M.C.A. have gone down tremendously also. These decreases are to some extent offset by the appearance of a small group of missionaries who give their time to the development of the technical aspects of industrial, social and rural reconstruction. They are due partly, also, to replacement of missionaries by qualified Chinese. There are signs, however, that the proportion of missionaries still giving time to more or less direct evangelistic work has not decreased in equal ratio. This, too, though the major feature thereof, preaching, could and should be done by the Chinese, whereas the contribution of the missionaries should be in those more special lines that supplement Chinese effort. All this suggests that withdrawals of missionary personnel affect most those aspects of work in which they are most needed for the future. That is a trend that should be corrected if the missionary body is to render the service the new times demand.

## Correlation of Christian Higher Education

Y. P. MEI.



MONG the many complaints that China might feel justified in making during the last few years there should not be any about lack of attention. In the field of education, there has been the visitation for purposes of appraisal from the League Commission of Inquiry in Education and the Laymen's Commission of Missions Inquiry. The present article takes its lead from "Re-Thinking Missions," the Report of the latter Commission, and especially those parts of it that deal with Christian education in China. The excellence of the Report as a whole need not here be elaborated. While it has been and is still very much discussed and debated and while exception has been taken to certain parts of it, all open-minded observers will agree that it is the most significant and stimulating document ever produced on this phase of Christian activity. The sections on education, certainly the parts that have to do with China, are, like the rest of the Report, sane and sagacious. The actual situation is sympathetically understood and fairly presented, while criticisms are usually well taken. Christian higher education in China would go a long way, if the points raised in the Report were properly digested and discussed, and put into experimental practice wherever the course is clear.

### I. Summary of Chapter on "Education: Higher"

In the Commission's survey, it has found that a two-fold purpose has led to the founding of Christian colleges, namely, to propagate the Christian religion, and to aid in the higher education of youth. "In earlier days the purpose of propagating the Christian religion clearly predominated. Moreover, this purpose was conceived of chiefly in terms of the nurture of Christian youth, the development of enlightened Christian leadership and the conversion of young men and women from other faiths." Circumstances and a broadening conception of religion have brought about a shift in emphasis. The present purpose of the Christian colleges is usually thought of as permeation of their students, and through the students the community, with Christian ideals and principles, and expression of friendship and good will on the part of the Christians of America by helping to provide for the higher education of the youth of the Orient. And "the more thoughtful and open-minded leaders in Christian education have become increasingly concerned with the development of the colleges along lines which will make them, first of all, excellent instrumentalities for the study of national problems, the perpetuation of the best in national cultures, the demonstration of the best that the West can offer to the Orient, and the training of young men and women for useful service among their own people."

With regard to Christian colleges in China, the first question raised is whether or not they still have an important function to perform. The point of the question lies in the fine contribution that these institutions have made to Chinese life in the past, the trying experiences that they have had to pass through, and the recent rise of a large number of government and of privately endowed institutions

of higher learning. Both Christian and non-Christian educational leaders in China answer the question in the affirmative, though with varied emphasis on the success of the Christian colleges in character building, on their relative stability, on their more effective intellectual discipline, and on their training of habit for organization. Elsewhere in the Report the observation, however, is made that the relative importance of the mission institutions must tend to diminish in view of the developments in national education.

The Commission deplores specially the lack of unity and coordination among Christian colleges in China. It supports the report of the Educational Commission on this point proposed over ten years ago, and suggests that authority should be given to some competent and disinterested party to carry it out.

On the point of registration with the Government, the Report records the observation that the registered colleges "have not found that registration interferes with the accomplishment of their Christian purpose, for while an aggressive effort to change the religious faith of their students would violate the spirit of the Government's policy, there is no objection to the exercise of the influence of the Christian teachers and the maintenance of voluntary religious exercises and instruction."

The chapter concludes with specific emphasis on four points that have bearing on the Orient in general. (1) Christian Colleges should guard themselves against the danger of subordinating the educational to the religious objective, particularly in appointments of their faculties. (2) They should exercise vigilance over the danger of persistent "foreignness." (3) College authorities themselves should be given full control in the appointment of its faculty, especially the foreign members. (4) Christian higher education in the Orient should constitute a single enterprise under united administration through some centralized authority.

## II. Unity of Administration for Christian Education

So much for a summary of the more outstanding points on Christian higher education in the Report of the Commission. In view of the serious purpose of the inquiry, superficial applause would show as much bad taste as self-defensive objection. Members of the Commission would be the first ones, we may be sure, to rejoice over any sincere discussion or even criticism of the Report. People in different situations may be expected to have problems presented to them in different proportions. The following four questions concerning Christian higher education in China are raised partly to supplement "Re-Thinking Missions" and partly to invite people interested and concerned to do some re-thinking ourselves. They will be taken up in the order of increasing importance.

The Commission has done invaluable service to the cause of Christian higher education in China, in emphatically and repeatedly pointing out the lack and need of unity of administration. It has sounded an unmistakable warning that denominational divisiveness, parochial interests, and institutional pride are blocking the way to effective service along this line. And it has estimated that the funds available or likely to become available will certainly not be able to sup-

port all of the existing institutions adequately. All this is very well. If the "correlated program" could be prosecuted further and its spirit realized in an organic way because of the new stimulus, it would express the heart desire of many.

But some of us should wish to go even a step further. The Commission has dealt with Christian education in two separate chapters on the primary and secondary levels and the higher level respectively. While there are statements on general educational principles and passing references and remarks concerning the relationship between the different levels, there is no indication that they have been conceived of, administratively at any rate, as one systematic whole. There is the advice that Christian schools should enter into closer relationship with other schools, presumably those of a corresponding level, but there is no recommendation that the Christian colleges and the Christian schools should be made a part of each other. The question in our mind is whether the colleges and the schools do not have after all one and the same essential purpose in so far as they characterize themselves as Christian. "The primary school had the added advantage of reaching the impressionable years." "The secondary schools may be considered at the present the most vital element in the educational system." Naturally the college may be regarded as the culmination of the whole process of cultivation and nurture. And all three should only be members of one organic whole in their Christian as well as educational purpose.

Looked at from this angle, there should not only be correlation and reduction of colleges to keep within the limits of the resources of these institutions as a separate group, but even further economy in favour of the schools to maintain a happier proportion in the total Christian educational system in China. It is evident that this is top-heavy! And it is evident that many of the educational and religious difficulties experienced by the colleges are due to insufficient support from the middle schools. Under present pressure on the schools, financial and otherwise, much more may not be expected of them. By comparison, even the colleges with all their difficulties are much better off than the schools. Unless the schools are strengthened, at the expense of the college group if necessary, the colleges will not be able to carry on properly and the total cause of Christian education is bound to suffer. Elsewhere in the Report, there is the plain statement that "the middle schools of China are worthy of better financial support than they are getting from the mission boards," but there is no insistence on connecting the decrease in support for colleges with an increase for the schools.

We have no desire to undermine the cause of Christian higher education, as it were, but there is the confessed anxiety that Christian education be regarded as a total process with its graded levels. The Commission has pointed out that "from the point of view of the American contributors the Christian colleges in the Orient should constitute a single enterprise." We venture to suggest that it might be more effective to shatter the higher education boundary but observe national distinctions. In other words, we are raising the question that instead of a single board for all colleges in the Orient,

whether a national board for the total enterprise of Christian education in each country might not have some distinct advantage. It is to be understood that this central board would limit its authority to considerations of fundamental policy and distribution of support only, and independence in experiments and emphases should at the same time be preserved for the individual institutions.

### III. Supremacy of the Educational Objective

"Education has three tasks," the Commission declares in its Report. "It must inform. It must prepare for the business of living. It must find the springs of personality and release them." The Commission's serious concern over the educational integrity of the Christian colleges and schools is more than manifest. The first of the general recommendations regarding schools stresses the point that the aim of these schools should be primarily education, not evangelization. While that regarding the colleges emphasizes the danger of subordinating the educational to the religious objective. Certainly no self-respecting institution of higher learning under any auspices could afford to let partisan interests crowd out educational efficiency.

The problem in the concrete, unfortunately, is not so very simple and "standards," in this case, have something indefinite about them. They often vary with the point of view, and are altered by external exigencies. The effort of the Christian colleges in China to raise their standards during the last decade is very much in evidence. On the whole they have become better as they became bigger. But one might be pardoned for entertaining an apprehension that while the aim is probably real educational integrity, the result, in some cases, might prove to be only academic respectability. The multiplication of departments, the intensification of specialization, the rush for research, the urge to publication—all these factors may or may not contribute to the real academic health of an institution and may have but little to do with a rounded educational objective. After all an undertaking like higher education should be judged by its underlying quality and spirit and not by superficial standards stated in quantitative terms.

The above query is not intended to cast any criticism on the work of any or all of the Christian colleges in China. It comes from a sincere desire to learn exactly where in the tested scale of academic standards these institutions stand individually and as a group. The Commission has insisted, rightly we think, that Christian colleges must first of all be good colleges, but it has not benefited us with its considered opinion as to how good or how bad they are at the present, or how much better they should strive to be. Of course in view of the total responsibility of the Commission, the matter of an exact educational rating of Christian colleges in China would be a very minor detail. Yet the anxiety on the part of the participants in the enterprise of Christian higher education in China to have these institutions rated by a competent and sympathetic outside group must be rather wide-spread, and their disappointment is all the more intensified because of the unusual qualifications and personalities of the members of the Commission.

The Christian colleges in China are confessedly organized on the American college pattern. The first question to ask would be, How do we compare with American institutions? This is both a practical as well as generally significant question. Its answer would be one tangible measure of the degree of our success. It would satisfy the curiosity of many and furnish much needed guidance to those with the academic responsibilities for these institutions. The need for this process has been there for some time, and it is only quickened by the Commission's emphasis on educational competence. To follow up seriously the Commission's Report on this point, it might even be justifiable to request the visit of a small group of competent educational experts from America mainly for this purpose. At least the institutions themselves might undertake a course of self-examination and measurement, preferably on a cooperative basis. Of course this will by no means exhaust the implications of the Commission's emphasis, but it may serve as a tangible stimulus to increased attention to the educational objective.

#### IV. Realization of the Religious Purpose

While the Commission's repeated insistence is placed on the educational objective of the Christian college, probably because of the relatively greater need there, it has by no means neglected its religious purpose. There has been a shift in the expression of this purpose, to be sure, but the religious purpose as such is after all the distinctive and moving spirit of the Christian educational institutions. In the Report, this matter is more developed in the chapter on primary and secondary education than that on the higher level, but statements can be found in both. The educational task of China is considered by the Commission to be more formidable than that of any western nation, because education in China has the added burden of preparing the children and the youths to adjust themselves to and help to bring about the on-going social and political revolution. "In dealing with it," the Commission concludes, "the training of character occupies a central place." The religious purpose of the Christian colleges is now thought of in terms of permeation of their students, and through the students the community, with Christian ideals and principles, rather than conversion of youths from other faiths. And the shift, according to the Commission, connotes neither a diminished zeal for the Christian cause, nor a slackening interest in the spiritual welfare of the students.

Regarding ways and means for effecting this enlightened religious purpose, the Commission makes mention of several points. Through members of the local Christian community, the Commission observes that in the schools the life of Christ and Christian principles could be introduced to the pupils in the courses on ethics, philosophy, and introduction to civilization.\* General recommendation III for

\*Cf. Y. P. Mei: "Philosophy and the Religious Mission of Christian Colleges," The *Chinese Recorder*, June, 1931. It should be remarked that the thesis in that article is not introduction of religious material into college courses on philosophy, but that philosophical discussion and study might and should stir up interest leading to a fundamental quest about life that reaches fully into the realm of religious values.

schools reads as follows: "That religious education and worship in the schools be reorganized under expert guidance to the end that they may have vital relationship with the problems and lives of the pupils, and that only teachers specially qualified for this work be responsible for this part of the school program." And the colleges might rely on the exercise of the influence of Christian teachers and voluntary religious exercises and instruction. In this and other connections it is clear that the Commission places great importance on the personal influence of the teachers to achieve the Christian purpose of the schools and colleges.

The discussion of both the educational objective and the religious purpose of the Christian educational institutions by the Commission is remarkable and its judgement very sane. One seems to miss, however, a treatment of the necessary connection of the two phases of the one endeavour. On the basis of the Commission's interpretation of the Christian religion as presented in the first part of the Report, and on the basis of its definition of the three-fold function of education, one can not help expecting a more organic conception of the educational and the religious service of a Christian educational institution. If education has the responsibility to "find the springs of personality and release them," then the Christian religion is constrained to come forward with its contribution as a way, naturally regarded as the most effective way by its believers, of accomplishing it. The insistence on the educational objective to correct a prevalent but temporary defect seems to have unwittingly set itself in contrast with the religious purpose, and overlooked their intrinsic connection.

The contrast between the educational objective and the religious purpose comes into sharper relief in the first general recommendation on higher education where the warning is served about the grave danger of subordinating the educational to the religious objective, "particularly in appointments to the faculties." Surely the term "religious" is here used not in the sense defined earlier in the Report, but in the traditional sense of evangelical organizations, as the explanatory sentences in the paragraph testify. This inconsistent use of the term is further made clear in reference to the recommendation on the schools where the aim is stated to be "primarily education, not evangelization." In this sense of the term "religion," most people would agree that selection of members of the staff and faculty should not be much influenced by their religious affiliation. If, however, we should keep to the defined sense of religion in the Report, it does not even take a fundamentalist or a conservative Christian to feel that a man's religion would make more than a slight difference as a candidate to the faculties of a Christian college. Unless the teacher or the administrator has a religious appreciation and conviction, though he may not be a confessing Christian, it would be very difficult indeed for him to exercise that desired personal influence or to find the "springs of personality" in the students and release them!

#### V. Whither the Christian College in China?

The Commission has made a very helpful survey and evaluation of Christian education as one of the forms of missionary activity.

It has also indicated in broad and general terms the possible direction for development and emphasis. It would be only proper for those who are actively engaged in this particular enterprise to ponder over more thoroughly the question, "Whither the Christian college in China?" The special contributions of the Christian colleges in China are found to lie in their success in character building, their relative stability, the more effective intellectual discipline, and the training of the habit of organization. And the direction they should endeavor to develop themselves along is to become excellent instrumentalities for the study of national problems, the perpetuation of the best in the national culture, the demonstration of the best that the West can offer, and the training of young men and women for useful service among their own people. What concretely do these emphases mean, and how can full advantage be taken of the recognized strength of these institutions?

Considering the importance and urgency of the rural situation in China, we do not hesitate to suggest that Christian education should be henceforth conducted with this special problem in view. It is neither necessary nor possible to dwell here on the pressing problem that China is facing in this field. Thoughtful people seem to agree that it is the most important and urgent of the many needs of China today. A program of training for rural workers and research on rural conditions and reform projects will place before the Christian colleges a concrete goal embodying all of the elements in the development desired by them and will bring into play their special qualifications.

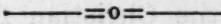
In the chapter on "The Mission and the Church" and that on "Agricultural Missions" of the Report, the Commission discusses at length the importance and significance of the rural field for Christian endeavor. But in the treatment of education there is no specific insistence that Christian education should direct itself towards that field. The rural problem in China is really so overwhelming and challenging that it is not too much to wish that the mission and the Church should muster all the Christian forces in the country and make a united consecration of themselves to the cause of national rural reconstruction. In this undertaking, the Christian colleges should naturally assume the responsibility of training and research.

It is probably true that the relative importance of mission institutions in China will diminish; it would be desirable to see national education placed on a sound and stable basis; and there is surely no excuse for any private institution to compete with or duplicate agencies of the national system. If stagnancy of thought and orthodoxy in administration should be allowed to dominate the Christian colleges, their place would naturally be stop-gap institutions. If, on the other hand, they are alert to the conditions and needs of the nation which they profess to serve and can adapt themselves with conviction and agility, because of their comparative independence in policy and administration, each generation will bring a fresh future and a new challenge, and the importance of these institutions would diminish only as all the vexing issues of the nation disappear. In this way the Christian colleges would become living institutions of

international goodwill, making all their facilities available for the solution of national problems.

Whether or not our prophecy will hold true in the distant future, the value of the Christian colleges in China in the next generation will certainly be affected by the amount of contribution that they will be able and willing to make towards the national reconstruction program along rural lines, the supreme need of the time. The national government, as well as several provincial and private agencies, are already at work. Everywhere there is an urgent demand for trained men, men conversant in the technique of rural work and filled with the spirit of loving sacrifice. It is our prediction, in fact, that unless sufficient people participate in the movement with religious conviction and fervor, it is doomed to failure, for the obstacles thereto are overwhelming. Whether the Christian colleges will accept the challenge, only they themselves can decide. But imagine the great joy of the day, when not for their alma mater alone, but for the Christian cause in China as a whole, graduates of Christian colleges will be everywhere counted among the keenest and kindest workers in the rural communities. Then the Christian character of these institutions will have been exemplified in a concrete way, and then these institutions and their students will have helped to win the heart of the country for Christ. This theme is possible and worthy of much space and development, but we must confine ourselves for the present to the merest suggestion thereof.

The future of the Christian college, whether near or distant, is certainly food for thought. The Laymen's Commission has set the situation before us in as brief and clear a way as could be expected. Those actively engaged in the development of these institutions are after all responsible for having made them what they are and for making them what they are desired to be. The few thoughts suggested in this article do not pretend to be either comprehensive or conclusive. It is only hoped that they may help to stir up interest in and attention to the problems involved.



## Wanted! A Christian Literature!

P. C. Hsü

**T**HAT the Christian Movement in China has had no adequate program for the production of Christian literature would probably be admitted by everybody who knows the facts of the case. Confining ourselves for the moment to the Protestant Movement, we find that in the past the Christian Literature Society and the Association Press have both rendered valuable service in this field, thanks to the labour of such men as Timothy Richard and H. L. Hsia. These people produced with their pen a considerable amount of literature of an apologetic nature, which met the needs of the literati, non-Christian religionists and the student class. All that, however, is a thing of the past, and today we deplore the fact that there is no Timothy Richard, no H. L. Hsia!

From the point of view of mere quantity, probably there is more Christian literature produced now than before. But is it of better

quality? One little incident which has come to my attention will serve to illustrate the point. Three years ago a friend of mine searched in all Christian bookstores in Shanghai for some good literature of a religious and philosophical nature, but he did not succeed! Why? One answer is: the Christian literature agencies are now behind the times, whereas formerly they were leading! According to the statistics furnished by a friend of mine, there are one hundred and forty-seven periodicals, thirty of which are in Chinese. There are more Chinese writers than foreign. So far, so good. But....?

The leaders of the Christian Movement have of course been fully aware of the fact that this situation is far from satisfactory. Well-meaning friends of foreign countries have also offered to help remedy the situation. Thus a few years ago, there was organised the National Christian Literature Council (*Wen Shu*). This organisation was truly national in scope and had freedom of speech, at least, theoretically. It had also ample financial support from abroad. But, as it is well known, the organisation was shortlived? Why? Probably the answer will never be known. Some put it down to organisational jealousy; others to personal ambition; still others to unwarranted radicalism.

Whatever it may be, the failure of this organisation should serve as a warning. Maybe the causes are not inherent and therefore can be removed. Otherwise the outlook is rather dark!

The result of the Kuling Literature Conference this last Summer has appeared elsewhere in the pages of the *Chinese Recorder*.<sup>1</sup> As the reader follows the deliberations of the Conference, and the various projects for the organization of the National Association and the Writers' Fellowship as well as for the production and distribution of Christian literature, he would probably wonder: Is this the National Literature Council over again? As one having taken a rather active part in the Conference, I must admit that I fully share the misgivings of the reader, unless....!

What is absolutely basic and pre-requisite for the production of religious literature is a rich and genuine religious experience on the part of the producers. This becomes all the more important, when we bear in mind that at least on the surface there is a conflict between Christianity and China's cultural heritage. Christianity is theistic, whereas Chinese culture is naturalistic and humanistic. Christianity preaches the sinfulness of man and therefore his need of supernatural redemption, whereas Chinese culture believes in the fundamental goodness of man and, therefore, progress through his own effort. How these two types of culture, so conflicting with one another, are going to merge and supplement each other, is a question that demands serious and immediate attention.

The history of Buddhism has here a valuable lesson for us. As we all know, Buddhism is other-worldly. It regards life as fundamentally evil. Its conflict with Chinese culture, which is this-worldly, was therefore quite inevitable. How then did Buddhism

1. November 1932, page 750.

succeed in getting itself adopted as a Chinese faith, and gradually come to exercise so much influence on Chinese culture? One answer is, because of the life of devotion of the early Buddhists. No fewer than four hundred Buddhist celebrities, according to records still extant, undertook perilous journeys and voyages to India in order to study Buddhism first hand. Many of these devotees came back to China and devoted the rest of their lives to the production of Buddhist literature, which, whether in translations or the original, represents the natural flowering out of their religious experience. Has the Christian Movement anything which may be regarded as equivalent to this? Upon the answer to this question hinges the destiny of the Christian Movement.

Coming back from this digression, we shall at least have to admit that this process has somehow to be repeated. It is simply impossible for the Christian Movement to produce a credible and adequate literature, without having first a genuine first-hand Christian experience; and a Christian Movement without an adequate literature can never expect to make a lasting dent upon a culture as old as that of the Chinese. But now, supposing we say that the Christian Movement in China has already had a certain amount, though meagre, of genuine Christian experience and that it will be further developed, if it is given time, then the question reduces itself to the tapping of resources already available, and to the developing of potential resources.

While I hold no special brief for the plans evolved at the Kuling Conference, I believe the plans were made with the above-mentioned objective in view. The plans fall naturally under two heads: the Writers' Fellowship and the National Association for the Promotion of Christian Literature. Though the two are closely connected, there is no organic relation between them.

Of the two, the Writers' Fellowship is undoubtedly more important, for unless the writers are organised and get together from time to time to exchange experiences and to make plans there can never be a comprehensive program and concerted action in the field of Christian literature. So far as one can see, the number of those who are capable of producing Christian literature is rather limited, and oftentimes they are so preoccupied with other duties that they hardly find time to write. The institutions which these people serve should definitely encourage them to devote part of their time to producing literature. What is even more important than anything else is that the institutions should so trust them that they have perfect freedom to express their views, theological or otherwise. In addition to the writers already available, new and potential writers may be discovered and developed through the organization of the Writers' Fellowship.

The Writers' Fellowship is the *raison d'être* of the National Association for the Promotion of Christian Literature. The latter organization exists primarily to give incentive to, and to facilitate the production and distribution of the work of the first. The work of the Association is twofold, editorial and business. The members of the Association, though in most cases not directly engaged in

Christian literary work make the whole enterprise possible, because of their moral and material support. At the initial stage of the movement, financial aid from abroad may be necessary.

Will the Conference and its subsequent organizations produce an adequate program for Christian literature? Time alone can tell.

—o—

## Divergent Opinions on Chinese Hymnology

ERNEST Y. L. YANG AND ROBERT F. FITCH

**I**N reading the diocesan criticisms to the Hymnal Committee of the Chung Hwa Sheng Kung Hwei, in recalling some letters from friends and some personal interviews with them, in perusing some magazines and periodicals, and in reflecting upon the discussions in the many meetings of the Committee on the Preparation of a Union Hymnal for six church groups, we note that among Chinese and missionaries in China, there have existed keen differences, sometimes even mutually contradictory, regarding Chinese hymnology. Not only do opinions differ between different denominations, but also within the same denomination; great and important differences exist also between individuals.

In view of church unity, it would seem very discouraging, if all the differences are thought of only in a negative sense as obstructions to a union project. However, if we consider these same differences from the viewpoint that mutual appreciation of the special characteristics of different denominations is a necessary introduction to the final phase of unity, that understanding of the opinions of different individuals has in itself a positive value in approaching comprehensiveness, and that the exchange of thoughts is a reasonable step towards any deduction from them, we should see much more hope in these marked differences than when all such differences are secreted in hundreds of bosoms. First and vague impressions of others may finally resolve into a clear understanding and appreciation. Onesidedness may disappear in the presence of manysidedness. Ideals may be approved or disapproved in the light of critical reason and practical experience. In other words, differences, when presented, may give way to understanding. In this hopeful state of mind, we feel that the publication of this short article is one of our Christian duties.

Let us now present the different opinions regarding Chinese hymnology as we have so far understood them.

### REGARDING THE SELECTION OF HYMNS

Regarding the selection of hymns, we note the following different points of view:

(1) **Traditional.** Some hold that all the spiritual and aesthetic productions of the past that have been accepted by the majority of people should be selected. Only those hymns that have been selected according to popular preference can be of value for a hymnal for practical use, for they represent the spiritual experiences expressed in the form of hymns that have proved helpful in common worship.

(2) **Progressive.** Some hold that to attach too much value to tradition will make for little or no progress. New hymns, or old hymns newly recommended, represent the new religious experiences or old religious experiences which really meet the present need. It is only by introducing such hymns to the public that people have the chance to see how their formerly indescribable experiences are now described, how their unexpressed demands are now satisfied; and thus they begin to appreciate them.

Others, in the study of the development of western hymnology, see that every new hymnal that comes out shows a tendency to exclude a certain number of old hymns and to absorb a number of new productions. A Chinese hymnal should also be progressive. It should in some way lead the public rather than follow the public with no discrimination as to its formerly accepted hymnology.

(3) **Hymns of Direct Address to God.** A few think that for a church hymnal, we should choose hymns that express praise, prayer, or are otherwise addressed to God, besides which no hymns could be duly regarded as such.

(4) **Hymns Concerning Daily and Social Life.** Many think that daily life is to be consecrated, and hence that hymns concerning social life being so closely related to daily living should have first choice.

(5) **National.** Some say that in a Chinese Church, all the hymns used should be purely Chinese, both in poetry and music.

(6) **International.** Others say that Christianity represents no racial limitations. It is neither English, nor American, nor of any other nationality. It is the accumulation of the religious experiences of different countries through different ages. At all times, in all countries, the spiritual and aesthetic productions of the past are always being absorbed in later collections and sometimes enriched. Of course, for a Chinese hymnal, we should not overlook Chinese productions, but at the same time, we can not slight the contributions of western Christianity.

(7) **Practical.** Some say that we can assign value to a certain hymnal only by observing whether it is practical in its nature.

(8) **Ideal.** Some say that in the compilation of a new hymnal, we should be bold enough to try out new ideals, extending our vision into the future and planning for progressive advance.

#### REGARDING CHINESE WORDING

Regarding the wording in the Chinese language, we have the following points of view:

(1) **Absolute Freedom in Wording.** Some hold that inspired ideas and verbal expression should be free from the limitations of modern music with its emphasis upon rhythm. This freedom is manifest in the Gregorian chant and in the free rhythm chant in Chinese music. Hence we shall secure more spontaneous expression if we adhere more closely to ancient practice.

(2) **Wording Adapted to Music.** Others hold that the wording should be strictly adapted to the music. No unaccented words are to be used on the accented beats. There should be proper phrasing according to the duration of certain musical notes. If not so, the music will lose its function to carry out the meaning and significance of the words in singing.

(3) **Compromise.** Whenever it is impossible to harmonize the wording with the music, some hold that we should weigh the relative importance of the two and make a reconciliation by sacrificing the one or the other.

(4) **Exclusive Use of Mandarin.** Some prefer only mandarin words, because they say only mandarin can express ideas in such a way as to be understood by all.

(5) **Exclusive Use of Wen-li.** There are those who prefer wen-li for one or more of the following reasons: 1. Only wen-li can be elegant and beautiful; 2. Only wen-li can be "in good symmetry and balance"; 3. Wen-li is more adaptable. Mandarin is more limited in its possibilities of adaptation. In translating a hymn, everything has already been predetermined—original meaning, meter and rhythm. Not much freedom is left. Under such conditions there is more opportunity for expression in wen-li.

(6) **Use of either Wen-li or Mandarin as the circumstance permits.**

(7) **Use of either Wen-li or Mandarin but consistently throughout the same hymn.**

(8) **Use of both Wen-li and Mandarin in the same hymn.** Some think that the distinction between wen-li and mandarin is not absolute. In the modern literary world, no one has ever drawn a clear line between the wen-li and the mandarin vocabularies. But on the contrary, many state that mandarin only differs from wen-li in the form of expression. Mandarin is modern and free, while wen-li is confined to ancient usage. As to vocabulary, the same vocabulary serves both. No characters that are the inheritance of Chinese civilization, having been enriched in their meaning in successive periods of culture or having been added to by the requirements of different seasons of development, should be excluded from any modern vocabulary on the pretext of forcing an artificial classification.

(9) **Use of Rhyme.** Some hold that hymns must be in rhyme. But they still differ considerably in the recommendation of the systems of rhyme and in the approval of the Chinese rhyme books used. About the system of rhyming, there are two different ideas:

1. To use the same system of rhyming as is found in the original western hymn. When the original is in interlacing rhyme, we use interlacing rhyme; when the original is in couplet rhyme, we use couplet rhyme. So with the feminine rhyme and others.

2. To use the popular Chinese system of rhyming whenever possible. Although in the ancient poetry of China, we do not lack instances of couplet rhymes, yet the interlacing rhyme and the "every-line" rhyme are the most common. It is not without reason

that they should best survive in the struggle for existence. The interlacing rhyme, having the first rhyming syllable at the end of the second line and the second rhyming syllable at the end of the fourth line, is the most logical system of rhyming as the impression is better carried out. The "every-line" rhyme is almost equally effective.

The western system of rhyme is only a western fashion. It is not necessarily based upon musical principles. Nor has it any essential relation to music. There are many instances in which tunes for a hymn of couplet rhyme are applied also to the hymns of interlacing rhyme. Hence if the western system of rhyme is not the only system, should we not give preference to a Chinese system whenever it seems advisable?

About the use of rhyme books, there are three ideas: 1. To use the rhyme book that was formerly authorized in the Royal examination; 2. To use the rhyme book that was formerly used for the writing of Chu or singing poetry; 3. To rhyme with the characters that can be classified according to the different mandarin consonant sounds.

(10) **Freedom in the Use of Rhyme.** Some think that to put too much emphasis upon rhyme will lessen one's freedom of expression, and thus hurt the content of a hymn. It is often the case that a writer, when putting a line into rhyme, sacrifices too much in content and naturalness. Hence the best way is to use rhyme whenever possible, to use "near" rhyme or not to use rhyme when the first method is impracticable.

(11) **Exclusive Use of Simple Words.** Some say that in wording, first importance should be given to simplicity. It does not matter very much whether the hymn is beautiful or not; but it matters very much whether the hymn can be understood by the great majority of people.

(12) **Free Use of Words.** Some think that in writing we should give first importance to beauty of expression. It is not only unnecessary but also foolish to exclude a certain number of words from our vocabulary, and thus to sacrifice charm of expression. All characters, no matter whether easy or hard, if Chinese, should be used. Hymns without beauty in the Chinese sense will sooner or later become non-existent in the Chinese literary world.

(13) **Compromise.** Some say that whenever a feeling or thought cannot be expressed in any other way than by employing certain difficult words, we should be free to use them. But whenever there are substitutes for such difficult words, we should use the substitutes.

#### REGARDING MUSIC

(1) **Non-rhythmic Music.** Some say that we should get away from the bondage of the bar-system of music and secure complete freedom in word expression. Rhythm is not important. Free expression is most important. In order that we may convey in a free and natural way our spiritual ideas, we had better follow the Gregorian type of music or plain chant.

(2) **Rhythmical Music.** Some say that in rhythm we have the beauty of orderliness and symmetry which resulting in a regular movement will help people to learn and memorize more easily and will lead them to appreciate more readily.

(3) **Exclusive Use of National Tunes.** Some think that for a Chinese hymnal all tunes should be of Chinese origin or composed in the Chinese style.

(4) **Choice of Tunes according to Tradition.** Some think that we should choose only the tunes that have been popular among the Chinese, regardless of whether the tunes themselves are of high standard or low.

(5) **Choice of Tunes According to the Musical Standard of the People.** Some think that in choosing tunes for a hymnal, one should bear in mind the present level of musical education as well as the musical background of the people.

(6) **Choice of Tunes of a Higher Standard.** Some think that the appreciation of music develops through constant repetition, both in singing and listening. If one who understands nothing about music is given high class music at the very beginning, he will easily be led to appreciate it. If on the contrary, he is given vulgar music, his appreciation will be confined to this type and he will become a pleader for such lower standards. Whether music is of a low or a high standard bears no intimate relationship with whether it is easy or not. Noble and dignified music is not necessarily difficult, and vice versa.

Some, while admitting that it is easier for the masses to appreciate music of a more common type, still prefer dignified music for a church hymnal. They admit that popular dance music, folk-songs and marches have such a decided rhythmical element, that they make a special appeal to the masses. But this excessive use of rhythm, often at the sacrifice of content, often with an undignified association of ideas, is not suited to express the loftiest ideas of worship, and hence should give way to more dignified music, an appreciation of which is worth cultivating among the people.

(7) **Inclusion of Folk-songs.** Some think that in the compilation of a hymnal for China, we should do our best to utilize Chinese folk-songs. Their idea is confirmed in the study of western hymnology. In many well-known western hymnals, there are folk-song elements. Their idea is confirmed in the study of western hymnology. There are several instances in which an ancient western hymn takes a folk-song or even song as its tune with or without modification. After a certain number of years, the common people, forgetting its original character, have no unfortunate association with it, and the said tune becomes a well-known and sacred one.

For example it is said that a famous Geogorian "Amen" chant was taken from a folk-song. The following are also examples:

O Haupt von Blut (Mien Gmut ist mir verwirret)—O sacred Head.

Vom Himmel hoch da komm (Aus fremden Landen kom ich here)—From heaven above to earth I came.

Gelobet Seist Du, Jesu Christe (Innsbruch, ich muss dich lassen)—Bach's St. Matthew Passion Chorales, Nos. 16 and 44.

(8) **Exclusion of Folk-songs.** Some hold that the association of ideas called up by folk-songs are too bad, so bad that it detracts from the sacredness of worship. Hence folk-songs should always be excluded.

(9) **Choice of Tunes According to the Present Tendency.** It has been observed that tunes by such composers as Lowell Mason, John B. Dykes are now being gradually eliminated in the newer hymnals, and that there is an increasing use of traditional melodies, plain song, and compositions by Bach, etc.

(10) **Choice of Tunes that "are Good to Listen to."** Several have presented this idea as being their requirement for musical selection. But their ideas are so general, vague and subjective, that there is no real standard for selection.

(11) **Refusal to Use Harmony with Chinese Tunes.** Some say that Chinese melodies are all simple melodies sung in unison. There is no harmony in Chinese music. Hence for a Chinese tune, we should not write a four-part harmony.

(12) **General Use of Harmony with Chinese Tunes.** Some say that Chinese music is not without harmony. The organum is often used, which shows that Chinese music is not purely simple melody. In the lute piece composed by Confucius, entitled "The Orchids in Seclusion," all kinds of consonant and dissonant intervals are used. It is not that Chinese have no harmony; it is that Chinese have not developed the science of harmony. Hence, when using Chinese tunes, we can use harmony as a logical development of what is already implicit.

(13) **Limited Use of Harmony with Chinese Tunes.** Some say that Chinese music may have harmony, but it must be limited to that of the organum, i.e., in the use of unison, of octave, of perfect fifth and of perfect fourth. What are called "the harmony of the same tone" (produced on differing instruments or on different strings of a same instrument, unison), "the harmony of the double length or the half length with the unit length" (of a string or of a pipe, octave), "the harmony of a tone with the tone to which it gives birth" (in the mathematical calculation by multiplying  $3/2$  or  $3/4$ , perfect fifth or perfect fourth) are well-known among Chinese musicians. When harmonizing a Chinese tune, we should limit ourselves to the Chinese way of harmonization, or in other words, to the principle of the organum.

(14) **Use of Modulation in the Harmony.** Some say that the harmony of a Chinese tune should never be modulated, so as temporarily to change the key, as it is contrary to Chinese usage and not natural to them.

Others hold that we should not be limited by former Chinese usage, and thus hinder their development toward what is already

accepted by the western world,—a development which is also inevitable in China.

### REGARDING THE USE OF TERMS

(1) **Use of "you" in Addressing God.** Some think that in order to express intimacy in accordance with the tendency of modern Chinese Literature, we should always use "you" in direct address to God.

(2) **Exclusion of "you" in Addressing God.** Others say that in order to show respect in accordance with the old traditions of China, we should strictly avoid using "you" in direct address to God.

(3) **Limited Use of "you" in Addressing God.** Some think that in addressing God, after beginning with the third person, we can change to the second person in subsequent passages; for instance, "Father, I know that you are merciful and loving" (here the word "Father" is used in the sense of the third person).

(4) **Terms to be Used in Addressing God.** Regarding the terms to be used in addressing God, there are four different ideas:

1. To use Shangti (King on high), not Tienchu (heavenly Lord). One correspondent writes, "Shangti is a Chinese term for God. It is read everywhere in the Chinese classics. Tienchu has too much association with Catholicism. Hence we should call God Shangti."

2. To use Shangchu (Lord on high) as a compromise of the above-mentioned two terms. Some one writes, "Among Chinese church members, in addressing God, those in the south and in the central parts generally use Shangti; while those in the north mostly use Tienchu. Therefore, we should all use Shangchu, the only term that is capable of unifying these different elements."

3. To use Tienchu, not Shangti. Another writes, "I should like to see the name Shangti discontinued. It gives great offence and it is a stumbling block to many. Shangchu and Tienchu are far preferable."

4. To use all possible terms. One writer holds that "Shangti, Chenshen (true God), Tienfu (heavenly Father), Chu (Lord), etc. are all good." Another goes a step further and gives a statement in the form of an argument, that every name that has been used for God and has been commonly known as addressed to God in hymnology or in other Christian writings should be used without hesitation. He says; "What Laotzu says is true,—'The name that can be named is not the highest name.' Any name that is of human device will be felt as too narrow and too human to represent the everlasting, almighty, and infinite God. If we think of the all-pure, all-good, all-true, and all-beautiful ideas of God, we shall feel that we have no name that could adequately represent Him. Humanly-invented names, even purposely used to represent respect, good will, and intimacy, may still have their deficiencies. This is unavoidable.

"As we have to call on God through the use of human terminology, we can only accept all possible names that are known to us as referring to God in spite of their inadequacy. If we dislike the

name "King" because of its association with the cruel and despotic kings of history, if we dislike the name "Lord" because it has been in somewhat defiled in the system of feudalism, let us ask ourselves, Shall we establish a democratic government and yet acknowledge a God who is alone supreme; shall we, on the other hand, claim equality with God, and force Him to make an equal distribution of the gifts He alone has for bestowal; or shall we call Him president and chairman according to the modern forms of government and change all the time with the changes of political philosophy? If not, why should we have such nonsensical difficulties with the names of God?

"Even the name Shen (God) is not necessarily desirable if considered with its many associations, such as the Greek use of giving it to hundreds of gods, or in the Chinese traditional sense of giving it to kitchen gods, door gods, and gods of everything in daily life.

"Then what possible name can we have for God, which completes the content of the idea and to which no objection can be raised?"

—o—

## Reconciliation and Revolution

Y. T. WU

Translated from *Wei Ai*

**N**OW-a-days the air is full of contradictions and there seems to be no way forward. We must, therefore, turn our minds to the more fundamental problems, which have to do with the reconstruction of the present social system. In thinking of reconciliation in this connection, we cannot but think also of revolution. For reconciliation (in Chinese "Wei Ai," the way of love) and revolution cannot be separated.

Reconciliation is a positive and a non-compromising principle. By means of the principle of reconciliation, we have to oppose and eradicate those social systems that oppress people and those classes that exploit them. To advocate reconciliation and remain silent in regard to the present unreasonable state of society is to be hypocritical. In that way we only help the bad to get worse. What then is the good of reconciliation?

Reconciliation is the principle of human relationship which is discovered in the life of human society. The special points of this principle are benefitting others and mutual aid; without these man cannot have society. Even if there is without them social order of a kind, man cannot live satisfactorily therein. Reconciliation does not advocate that human instincts are all "good"; reconciliation realizes that man has "bad" instincts. Men, on the one hand, need these maxims of benefitting others and mutual aid; yet, on the other hand, their "material" needs naturally induce self-assertion and conflict. Self-assertion and conflict involve the use of coercion, in order that the society which exists for the public welfare may be realized. Revolution is a necessary step in the construction of such a society.

Opposed to such revolution are the classes which enjoy special privileges and uphold the unequal social systems. To stand by the toiling masses and to fight with the classes that enjoy special privileges with effective means, in order to set up a society which is equal and in which privileges are enjoyed by all—that is revolution. Although the aims of all revolutions are the same the methods used may be different. Revolution by reconciliation means non-violence, while other revolutions, the Communistic, for example, call for forceful means.

Revolution is inevitable. That class of people who enjoy special privileges wish to protect their special privileges and the social system which produces them. They use various means to defend their special privileges; they also take control of the organs, supposed to work for the public welfare, such as the government, army, education and propaganda organs, in order to protect and increase their special privileges. Whether this is done in the open or unconsciously, the result is always the same. If nothing is done to eradicate this class and overthrow their system, both will continue to exist. Educational and reformatory methods are not, of course, useless. But their results are often hidden, because class consciousness is not so easily changed as the individual consciousness. To change class consciousness a certain amount of coercion is necessary. If the method of dialectics is correct, from the point of view of facts, at the proper time an unreasonable system will naturally produce one that will overthrow it; but from the point of view of man, we cannot just stand aside, taking it for granted that such a change will automatically or mechanically come without human effort. Thus revolution is natural.

Why should the upholders of reconciliation advocate non-violence? This advocacy of non-violence is not based on a purely emotional reason. The use of force is cruel, but if force is a price that must be paid, if force alone can achieve our hope, then we can do no other than adopt the method of force. But viewed in the light of reconciliation, force might not produce the desired result. The aim of a revolution based on force is to eliminate a class, but in so doing the men in the class are also eliminated unless they surrender. Reconciliation does not believe in changing the social system by eliminating opponents of the good order of society with force. Furthermore, force when used on a large scale, does not distinguish between the good and the bad; it destroys everything, including many innocent people. Then the use of force naturally stirs the emotions, which easily results in one side or both losing their mental balance, whereby they mix up right and wrong and hate each other. In consequence, even if the revolution is successful, society remains filled with an unhealthy atmosphere. During the long period in which this persists the various elements in society cannot develop fully a new social consciousness.

Can we succeed in bringing about a social change without the use of force? To give affirmative examples is not easy. The history of the world is a history of war and atrocities. The "animal" instinct of man has manifested itself amply; but not very many men

of faith have attempted to investigate or experiment with "human" instincts. In spite of our inability to give the examples we want to give some facts as a starting point for discussion of this problem.

Christianity first advocated the principle of reconciliation. Before Constantine made use of Christianity, in 313 A.D. to establish his power, the Christians were pacifists. Since that time there have been born within Christianity many small organizations which have advocated non-violence. The most famous of these was the Quakers. Outside of the individuals and these small organizations which advocated reconciliation, history records practically no attempt to use positively the method of reconciliation in initiating the reconstruction of society. In the past reconciliation has been the method of individuals and a private effort only. Only very recently have men thought of applying reconciliation to political problems. Of this the non-cooperation movement of Gandhi in India is a unique example. Gandhi experimented with this method of resistance in South Africa and was successful. In India this method, is still being used, but as to its future failure or success, no one can prophesy. If this method of resistance to social evils can be properly developed it has great possibility of success. It is especially good when it is used by an oppressed race because even though they might believe in the use of force, they cannot muster sufficient force to oppose effectually an oppressor. We hope that all the oppressed people of the Orient will experiment with this non-violent method, using it as a tool to reconstruct society and oppose imperialism. This might make it possible to write, in the future history of the world, a chapter on revolution based on reconciliation.

I believe that non-violence is not only possible but that it has its special advantages. We have already said that in order to change class consciousness, we must use a certain amount of coercion and cannot depend solely on education and personal inspiration. At the same time, I feel that the use of violent coercion, would naturally arouse emotional disturbances and block the enforcement of the reasonable judgments of one or both sides. For this reason we advocate non-violence in our revolutionary struggle. Reinhold Niebuhr in his recently published book "Moral Man and Immoral Society" says the following about non-violence:

"Non-violent coercion and resistance, in short, is a type of coercion which offers the largest opportunities for a harmonious relationship with the moral and rational factors in social life. It does not destroy the process of a moral and rational adjustment of interest to interest completely during the course of resistance. Resistance to self-assertion easily makes self-assertion more stubborn, and conflict arouses dormant passions which completely obscure the real issues of a conflict. Non-violence reduces these dangers to a minimum. It preserves moral, rational and co-operative attitudes within an area of conflict and thus augments the moral forces without destroying them."

The good points of non-violent coercion are, the uniting of the strength of the needed coercion and the indispensable morality and

reason, which bring the struggle to an effective result without releasing the "animal" instincts in uncontrollable emotion.

Because the history of the world deals with wars and atrocities, so there are men who say: "As it was in the past, it is in the present, and so it will be in the future." This "logic" seems to be significant, but it has no basis either in a correct cause or an effective law. A man might enter a struggle without any bad feelings, but the bad feelings might develop, because of the bad feelings heaped on him by his opponents. So that whereas at first his opponents only suspected him of bad feelings he actually comes to where he shows them. The suspicion of his opponents seems to be correct, but is not, because the bad feelings actually did not exist, but arise as a result of those heaped on him.

We do not decline, therefore, to advocate the use of effective means in dealing with people harmful to society. As we have said: the "bad" instincts of men, especially of those who belong to the special classes, are natural. We must, therefore, use methods of coercion to put them under control. We advocate, however, non-violent coercion so that neither side may completely lose their power of self-control in unleashed emotions.

To apply reconciliation to practical social problems would be a unique and pioneer work. We believe humanity is progressive. Things which were impossible in the past, might be possible in the future if our faith is based on objective facts in human social living and not built on an utopian air-castle. We are prepared to make an adventure of faith with all those who believe in the method of love as the only sane and effective method for the solving of social problems.

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## The "Second Coming" and China's Needs

A JUNIOR CHINESE PREACHER

**I**T behoves me to express my deep concern about the systematic propagation in Chinese pulpits to-day of the doctrine of the "Second Coming of Jesus." Should such a doctrine tend to create an healthy religious life in those who crave it, the writer would not question the advisability of preaching thereon, Sunday after Sunday, as the most vital Christian message for China to day. But I feel that before the rising generation is thoroughly convinced by the self-styled "true prophets" about this highly speculative doctrine called Pre-millennialism or Post-millennialism, most of them will be leaving the churches for the following reasons:—

a. The popular presentation of this doctrine tends to create prejudice against those socially-minded Christians who are doing their utmost to Christianize the world.

b. The popular presentation of this subject tends to leave most horrible impressions on the minds of the young people: for they will turn away from the church if unconvinced of its value, and become selfishly religious if convinced.

c. The militant spirit of the advocates of this doctrine will eventually push non-sympatizers therewith, of whom many are young educated youth, out of the churches.

d. The young people feel that these pre-millennialist preachers are always worrying about something that will happen in the remote future and are very little concerned about improvement of present-day conditions. Since these young people cannot get help from the preachers on the questions of employment, education, marriage, friendly relations, etc., they will have no use for the church which is thus failing to meet their daily needs.

The reasons mentioned above are not imaginary! The writer has known cases in which young people have walked out of the church after hearing the preacher dwell on the same theme the second Sunday. At the 12th National Convention of the Y.M.C.A.'s in China, held recently, attention was called to this preaching of the "Second Coming of Jesus." I heard several leaders in student work say that they did not care to go to a church to hear the pastor preach on this subject, nor would they advise the students to do so. My personal observation tells me that no educated youth was ever spiritually satisfied after hearing a sermon from the premillennial viewpoint.

Suffice it to say that the doctrine of the "Second Coming of Jesus" is not a living message for Chinese Christians to-day. Its reiteration has not moved the rich to share fortunes with the poor; nor has it moved the poor to repent of their sinful ways.

The preaching of this doctrine has, however, achieved one noticeable feat, that is, an increase in church membership. That is largely due to special efforts on the part of a certain type of preacher to show results in figures in order either to meet the demands of the Five Year Movement plan, or of their missionary bosses. It is unnecessary to state the reasons why the poor and the needy, the old and the invalid, the habitually indolent and the religiously selfish, all swarm to city-wide evangelistic meetings to hear those preachers who make the doctrine of the "Second Coming" their speciality and denounce those who are not attracted or are repelled by traditional pictures of heaven and hell.

The writer invites all church administrators to think out some of the grave consequences of this type of preaching. Will it stir theological controversy in the Church? Will it strengthen or weaken the Chinese leadership of the Church to have pulpits used to attack those who think differently on this question? Will the Five Year Movement be a success or failure, if the preachers only know how to get people into the churches and do not take trouble to educate them? Will it help or hinder self-support if the majority of the new members are interested only in securing a free pass which will enable them to enter Heaven? Will those preachers, who openly denounce the social gospel of Christianity, be able to cooperate with the Y.M.C.A.'s and Y.W.C.A.'s in China? How can a junior preacher expound the doctrine of the Fatherhood of God in the same pulpit in which his senior preacher has proved the existence of hell with a blue-print in his hand? Is the Christian religion just to compete with the native

religions in constructing a better-equipped heaven for credulous believers, and a more horrible hell for honest doubters?

These and other questions I wish missionaries and native leaders of the churches in China to-day to think about with me. I am very much concerned about the outcome of the preaching of the "Second Coming" in the popular style in a church where innocent children, educated youth, and socially-minded adults are together exposed to it. What can we do to satisfy the spiritual longings of the younger generation when, with good intentions, they come to the churches? What shall be the church's message to them? Is the church ready to meet their needs? Or shall we content ourselves with saying that other organizations are ministering to their needs?

Psychologically the preaching of the "Second Coming" tends to arouse the lower human instincts and interests. It captures the child's imagination, capitalizes the simple people's sense of fear, preys upon poor people's desire to gain heavenly rewards, and intensifies the egotism of many Christian believers who believe that they are among the chosen people who will be received first into His kingdom at the time of His "Second Coming." Furthermore, it presupposes war and discourages all human effort at peacemaking. It is a creation of the pessimistic mind!

Intellectually this doctrine presents too many difficulties. Why should Jesus return to the earth to set up an imperial court when He refused to do so nineteen hundred years ago? Is He going to settle all the political, industrial, economic and international problems for us when He comes the second time? What is the Christian attitude for us to take toward these problems? To do something about each problem or simply wait until His second coming and then leave everything to Him? Will He be limited by time and space when He comes the second time? Then there are conflicting teachings in the Bible regarding this doctrine. Shall we interpret certain portions of Daniel and Revelation literally and leave the sayings of Jesus about the Kingdom of God in the dark?

Theologically the teaching on the "Second Advent" was contributed more by Jewish Apocalyptic writers than by any group of Christian theologians. Even Jesus and His disciples were influenced by the current Apocalyptic teaching. The eschatological teaching of Jesus contains many elements taken over from contemporary thought and phraseology. On being pressed by His disciples, Jesus began to say unto them, "Take heed that no man lead you astray...." In the concluding paragraph of His eschatological discourse (Mk. 13), Jesus did not specify time but urged His disciples to watch and to do their duty as commanded. Although Jesus entertained certain apocalyptic ideas, He never went so far as some of the Adventists do. To be sure, the subject of the "Second Advent" is worth studying, but no student of the Bible should discuss it so freely and with so much exaggeration that it eclipses the more essential teachings of Jesus and the Christian Bible. The writer wishes to say that many Chinese evangelists, who have won popularity through the preaching of the "Second Advent," are not particularly interested in the historical study of the doctrine. They

keep on preaching the same sermon because their congregations demand it. The poor and oppressed will certainly find solace in the Christian religion when the ministers promise them that Jesus will come down in flesh from His heavenly abode to welcome them in the near future. Psychologically this doctrine is a living message for the Chinese people to-day; but theologically the writer questions its authenticity. What shall we do about it? Shall we all preach it incessantly regardless of truth and consequences? Or, shall we stop to think about it before we preach it? Perhaps this is the time to share our opinions on this much ignored question.

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## A Link With Nestorianism

V. H. DONNITHORNE

**R**ECENTLY an ancient stone with a partly obliterated inscription, wholly undecipherable owing to a black deposit of chickens' blood which covered it, was removed from the yamen at Hanchow, Szechwan, and finally found a resting place outside the Confucian temple in the public park there.

A chance remark from a passer-by that "that man was a Christian," caused the writer to pay particular attention to the old stone. After the stone had been carefully cleaned and photographed the inscription could be deciphered from the photograph with the aid of a magnifying glass, and was found to read thus:

"Ta min Ch'en-hua, third year (i.e. A.D. 1468) . . . and others.  
To record that the T'ang dynasty prime minister FANG . . . (second character obliterated) having relinquished (i.e. been dismissed from) his office as prime minister became governor of Hanchow,

This Stone is erected, and is to be called the FANG KUNG SHIH (Duke Fang Stone).

WANG YIN, JUDGE

Hsu Ning, Head Constable and keeper of the prison."

The inscription dates from the middle of the fifteenth century, but the stone itself was set up in the middle of the seventh century.

Shortly after this, while speaking to one of the leading scholars of the city I asked him about this man Fang Kung, and under which of the T'ang emperors he had served as prime minister. Without hesitation he wrote down the characters:

"Fang Hsuan-lin, first prime minister of the T'ang dynasty, under Emperor T'ai-tsung."

This statement, however, as we shall see later, is not to be accepted without examination.

Now this "Fang Hsuan-lin", or "Fang Kung", is the name given on the Nestorian Tablet to the great official who is there stated to have been prime minister under T'ai-tsung at Ch'ang-An (now Hsi-an-fu), and also to have been the man appointed by the emperor to receive the first Nestorian missionary, Alopen, and conduct him in state to the capital. It would be reasonable to suppose that he was thus chosen by the emperor because he was himself a Christian, or

at least openly, favourable to Christianity, and it may very well have been because it was at the suggestion of this Duke Fang himself that the Christian missionary was invited. If that were the case, it is also reasonable to suppose that he would be one of the first to suffer punishment when the first reaction against Christianity occurred. All this would fit in well with the persistent local tradition about Duke Fang.

His name is still, after thirteen hundred years, an honoured name in Hanchow. Traces of him can be seen everywhere, and the old traditions about him are still passed down from generation to generation. They relate how Duke Fang was banished from his high position owing to the malicious accusations of his enemies who, took advantage from a military reverse, and how he came to Hanchow about the middle of the seventh century and set up his court where the present yamen stands, and became the best-loved governor the district had ever known. In the second court of the yamen he built a famous "altar" (*t'ai*), to which he used to go daily for worship. This altar was enclosed and only he himself was allowed to enter the enclosure. All the traditions of the common people, as distinguished from those of the scholar class, emphasize the "worship" which Duke Fang was accustomed to pay at the altar. They all agree, also, in saying that it was not, like their own, idolatrous. "He only worshipped the God in Heaven (Shangti), and did not worship any of the other gods." The scholars, however, only know the story of his deposition from his high office, and his subsequent good government of Hanchow; they do not know the traditions of his Christianity. The Christians say he was a Christian; but the ordinary people, of course, do not draw that distinction. A memorial arch with an inscription now stands in the yamen precincts and commemorates the position of this altar.

The local tradition goes on to relate how owing to his wise government, probity, and benevolence, Duke Fang came to be universally respected, and how, in particular, his devout manner of worship was for long remembered. As a consequence this altar became a place of pilgrimage after his death, and worship was performed there for hundreds of years, becoming, as was inevitable, more and more involved in superstition as time went on. Until recent years the remains of this altar existed and were enclosed in a pavilion with a railing round them. In the centre of the altar Duke Fang had erected a stone pillar. (See frontispiece) From its shape it is probable that the present "Fang Kung Shih" is part of the base of this pillar. Until quite recently it was a common custom for those who had law suits pending at the yamen to come to this spot and "offer vows", and do sacrifice by dropping the blood of a chicken on this stone, until it became quite covered with a coating of dried and blackened blood representing the sacrificial offerings of hundreds of years. Some of my informants have themselves seen this superstitious worship being carried on.

At length, when General Tao Tsong-pei, himself a leading Christian, became magistrate, he determined to make an end of this superstition, and caused the stone to be removed, and finally to be

set up where it is at present. It is probable that no one has been able to read the inscription for four or five hundred years, and not until the stone was cleaned a few months ago.

The tradition, which persists until today, of his devoutness, and of his monotheistic worship of "Shangti" would point towards his being a Nestorian Christian, especially as he came from Ch'ang-An at the time when the Nestorian influence was at its height there, and when a great many of the officials, including some of the highest officers of state, were Christians. Again, the local history asserts that he came to Hanchow at the time of the usurper-empress Wu-hou, or just after,—i.e. just at the time of the first reaction, when the first persecution of the Christians was taking place. The Nestorian Tablet records of this period:

"During the period Sheng-li, the Buddhists, taking advantage of these circumstances, exercised a great influence (over the Empress Wu-hou) and raised their voices (against the Luminous Religion) in the Eastern Cheo," i.e. where Duke Fang was ruling.

All this might agree with the suggestive ascription of the stone to the Duke Fang Hsuan-lin of the Nestorian Tablet, though the latter at the time of the Empress Wu would have been an old man of eighty or so.

But many of the Hanchow scholars contend that he was not Fang Hsuan-lin, but a relative of the latter, Fang Kuan, who, they say, was also prime minister not long after. If Duke Fang Hsuan-lin became a Christian, as the Nestorian Tablet seems to imply, it is probable that the rest of his clan would follow the example of their great chief; and if another of the clan came eventually to Hanchow it would not surprise us to find the tradition that he was a Christian.

Whichever way the truth may lie, this stone, set up in the middle of the seventh century, would seem to be a direct link between us and that ancient Nestorian Church which at one time was so near to winning the whole of China to the Christian faith.

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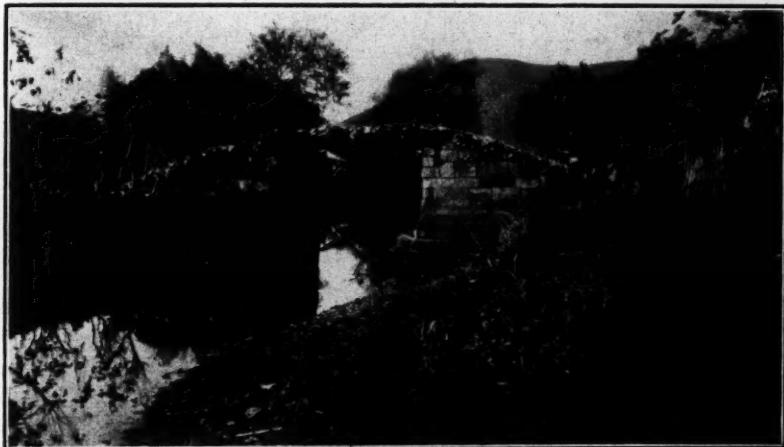
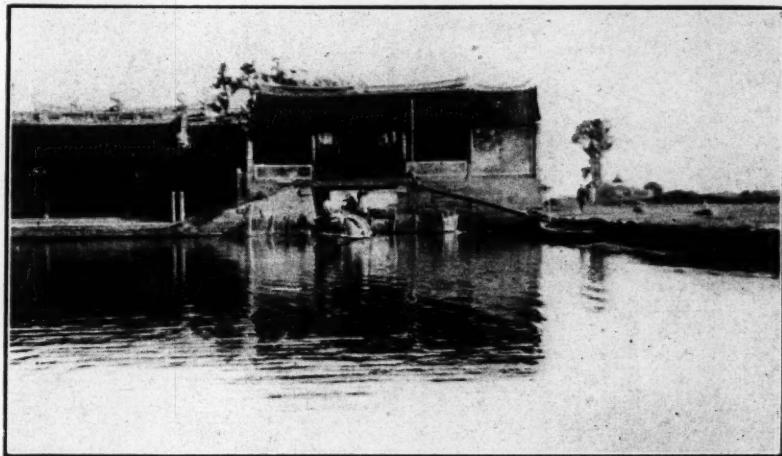
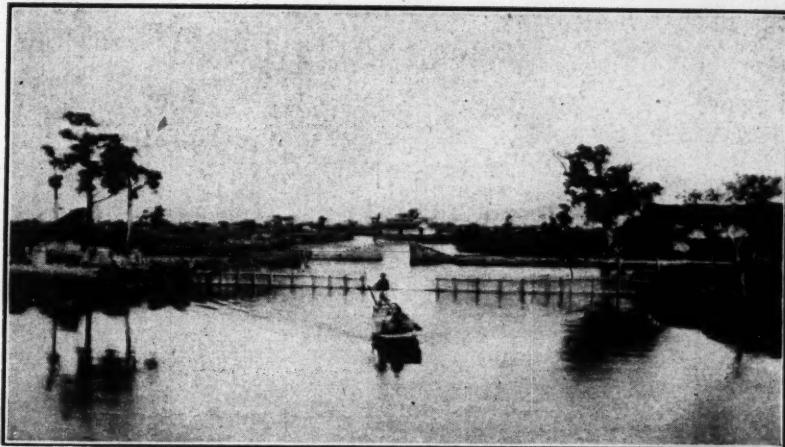
## The Taoists of Lao-shan

F. S. DRAKE

(Continued from page 245 *Chinese Recorder*, April, 1934.)

### 2. Dates.

In the above list, it will be noticed that the dates of the foundations are very uncertain, so that a word here about the sources of information will not be out of place. In the first place, inscriptions on rock or tablets—that most useful of all sources in China—are comparatively rare, probably owing to the humble and unobtrusive beginnings of the monasteries (see next section); while those that do exist are difficult to read and often quite illegible, owing to the coarse granite in which they are cut, which weathers badly—the decay no doubt being helped by the damp atmosphere near the sea. In the next place, the list of temples given in the Tsi Mo District



RURAL WATERWAYS AROUND SHAOHING, CHEKIANG.

*Photos—Miss V. C. Hill.*



FARMER'S LIFE AROUND SHAOHING, CHEKIANG.

*Photos—Miss V. C. Hill.*

**History (即墨縣志)**—Tsi Mo being the district in which Lao-shan is situated—is incomplete, and the places for the dates are often left blank. According to the priests the temples once had their own records, but many, if not all, of these are now destroyed; much information is said to be contained in a book called Lao-shan Chih (崂山志) of which we were told that only one copy now exists—in T'ai Ch'ing Kung or in Hua Yen Ssü Library. While another book—Li Tai Shēn Hsien T'ung Chien<sup>2</sup> (歷代神仙通鑑) containing a great deal of information, is not made available to the public (so we heard). It would probably take a long time and proved friendship to obtain the use of these books.

Hence we had to be content with the very often contradictory traditions of the priests in gathering the above information. The general impression left upon our minds was that the monasteries as organized establishments could be traced for the most part to the end of the Sung (A.D. 960-1260) and the beginning of the Yüan (A.D. 1260-1368) Dynasties—the time of the “Seven True Men” (七真人), the founders of the Seven Sects, with one or other of which the monasteries are still associated; but that there was also evidence in several cases of still earlier beginnings in the Han (B.C. 206—A.D. 220) and T'ang (A.D. 618-906), if not in the Chow Dynasty (B.C. 1122-255); while the reign of Wan Li (A.D. 1573-1620) of the Ming Dynasty seems to be associated with extensions and new foundations.

### 3. The Origin of the Monasteries.

This brings us to the question of how these monasteries came to be. In view of what has been said above, it is not surprising that this also is obscure, and resource must be had to the general histories of China for the knowledge of the connection of Shantung Province, and especially of the eastern portion of Shantung, with Taoism.

It is well known that the New Empire of Ts'in Shih Huang (B.C. 255-206) and the administration of his forebears the Dukes of Ts'in, was founded upon the legalist school of Taoists, represented for instance by Shang Yang (商鞅) of the Ts'in State (d. B.C. 338); that Ts'in Shih Huang himself was greatly taken with the superstitions of the corrupt Taoism of the time; and that he was consumed with the desire to find the elixir of immortality and to establish contact with the immortals of the Isles of the Eastern Sea. To this end he visited more than once the mountainous promontory of Shantung and looked out over the rocky headlands and the coastal islands. In the course of his journey he visited, in addition to T'ai Shan, the Eight Sacred Mountains in Shantung where resided the Eight Spirits (八神), of which no less than five were in East Shantung:—

2. The Catalogue of the Taoist Collection (道藏目錄。卷一 p. 26 v.) however, gives the titles of several books whose contents appear to be similar to this one, and one of which may indeed be this one:—列仙傳, 續仙傳 and 歷世眞仙體道通鑑; and Wylie, “Notes on Chinese Literature,” p. 223, comments upon a 神仙通鑑 and several similar works.

The Eight Spirits and the places appropriate for their worship were as follows:—

Tien Chu	天主	at Tien Ch'i Yüan 天齊淵 eight li S.E. of Lin-chih district.
Ti Chu	地主	at Liang Fu Shan 梁父山 near T'ai Shan
Ping Chu	兵主	at Ch'ih Yu 蟒尤 in Wên Shang district (Yen-chow)
Yin Chu	陰主	at San Shan 三山 fifty li N. of Laichow
Yang Chu	陽主	at Chih-fu Shan 之罘山 (the Bluff, Cheefoo)
Yüeh Chu	月主	at Lai Shan 蓮山 twenty li S.E. of Hwanghsien
Jih Chu	日主	at Ch'êng Shan 成山 a promontory 150 li N.E. of Wên-têng district
Ssü Shih Chu 四時主		at Lang Ya 琅牙 140 li S.E. of Chu-ch'êng district

This cult of the Eight Spirits seems afterwards to have died out. But it is significant that from early days the rugged summits and headlands of East Shantung were thus associated with Nature Powers, and the islands of its blue-green sea were thought to be the dwelling place of genii and to hold the secrets of immortality. The presumption, therefore, in favour of Taoist recluses seeking this part, already so suited to their ideas and purposes by its geographical features, is greatly strengthened.

Whether or not Ts'in Shih Huang himself actually visited Lao-shan is uncertain. Reference has already been made to the undated inscription on a rock above T'ai Ch'ing Kung stating that Ts'in Shih Huang visited that spot in the 28th year of his reign, that is in B.C. 218 or there abouts. This inscription as source material is unreliable. Nevertheless in B.C. 218 Ts'in Shih Huang was in East Shantung on one of his tours looking for the elixir of immortality, and as usual he passed from the Bluff at Cheefoo (Chih-fu Shan (之罘山) along the coast of Shantung to Lang-ya (琅牙) on the south-eastern border of the province. That he should visit so interesting a mountain group as that of Lao-shan on the way is by no means improbable.

The Ts'i Mo District History (即墨縣志) states that the Huan Yü Chi (寰宇記), a medical work of the Sung Dynasty, says that Ts'in Shih Huang ascended a certain Lao Shêng Shan (牢盛山) and surveyed the isles of P'êng Lai. The District History identifies this Lao Shêng Shan with our Lao-shan (崂山). I have not been able to look up this reference or to confirm the identity of the names, and can only note that the Ts'u Yüan says that the name Lao-shan is sometimes written thus:—牢.

Returning to the general question of Taoism and Shantung, we learn from Ssü-ma Ts'ien's "Historical Records" (司馬遷史記) that at this time Shantung became a centre of the Taoist doctrines, then known as the teaching of Hwang-Lao (黃老), i.e. of Hwang-ti and Lao Tzǔ. When the new empire was founded in 221 B.C. the members of the family opposing Ts'in Shih Huang fled to Shantung, where one of them became an expounder of the sayings of Hwang Ti and Lao Tzǔ.<sup>3</sup> It is interesting in connection with this association of Hwang Ti with Lao Tzǔ to note that one of the shrines in the Tsingtao temple is dedicated to Hsien Yüen (軒轅) i.e. Hwang Ti.

Under the first Han emperor a flourishing school of Taoism continued in Shantung.

The fourth Han emperor, the famous Wu Ti (武帝) B.C. 140-86 is well-known as a devotee of Taoism, roaming his empire restlessly, like Ts'in Shih Huang, in search of the elixir of immortality, and the dupe of Taoist magicians. He visited, too, the coast of East Shantung more than once to meet the "Masters" in the Eastern Sea; he also sacrificed on the Eight Mountains to the Eight Spirits, and travelled from the south along the Shantung coast, his gaze ever eastwards.

This known connection of Shantung with Taoism in the Ts'in and Han periods, and the well-known prevalence of Taoist recluses at that time, agrees with the traditions preserved in the Lao-shan monasteries that Taoist hermits (隱士) of that period occupied the caves under the granite boulders overlooking the Eastern Sea. The nature of the place and the character of the times lend support to the tradition, as also does the inscription said to be in Han dynasty script in Ming Hsia Tung.

The physical features—solitary, inaccessible, varied with mountain, cloud and sea, with lofty peaks and falling streams, rocky headlands and quiet coves, plentiful vegetation and masses of fantastic rocks, are well suited to the Taoist mind, as the local names given to rock, precipice and cape abundantly testify.

Whatever may have been the date of the first hermit, we are justified in thinking that the settlements began in this way, by solitary recluses bringing their books and sufficient money for their upkeep, occupying caves and grottoes far removed from the haunts of men, where they could study and meditate and feel at one with the forces of Nature from which they had sprung, and have intercourse with the spiritual beings in the islands across the sea. We may imagine, too, how disciples gradually attached themselves to these, received their teaching, cared for them in their old age, and continued their tradition after their death.

Periods of prosperity and decline must have alternated, possibly sometimes with the complete breaking of a tradition and the abandonment of more than one site, until the Sung and Yüan dynasties, when the present establishments must have come into

3. Parker, Studies in Chinese Religion, p. 53.

being in connection with one or another of the "Seven True Men" (七真人) from whom the present sects are derived.

In more than one case there are traditions of the connection of several of these True Men with the Lao-shan sites: Ming Hsia Tung with Sun Chén Jēn (孫真人); Shang Ch'ing Kung with Wang Ch'ung-yang (王重陽) and Ch'iu Ch'ang-ch'un (邱長春); T'ai Ch'ing Kung with Ch'iu Ch'ang-ch'un, and T'ai P'ing-kung and Tai Ch'ing-kung with Hua Kai Chen Jen (華蓋真人—not one of the Seven).

#### 4. The Sects.

Like the celibate Taoists of Mukden, described by Dr. J. W. Inglis in the *Chinese Recorder*, October, 1915 ("Taoism from the Christian Standpoint"), the celibate Taoists of Lao-shan disclaim all connection with the successive Chang T'ien Shih (長天師), the so-called Taoist Popes, and descendants of the magic-monger Chang Tao-ling (長道陵) of the Later Han Dynasty, whose headquarters are at Lung-hua Shan in Central China. They are not the same "chiao" (教) as he. Chang T'ien-shih represents the Chêng I Chiao (正一教). The Taoists of Lao-shan belong to the Ch'üan Chên Chiao (全真教). This last is derived through Wang Ch'ung-yang (王重陽) A.D. 1112-1170) of the Sung Dynasty, from Lü Tung-pin (呂洞賓) of the T'ang by supernatural means, who received it also supernaturally from Lao Tzǔ himself of the Chow. Thus they claim to go back to Lao Tzǔ himself for their doctrines, and it is interesting to note the image of Lao Tzǔ in most of their temples. For further information about the schools of Taoism the reader is referred to Oyanagi's small book on Taoism, of which a translation in Chinese (道教概說 by 小柳司氣太) is published by the Commercial Press.<sup>4</sup> Oyanagi says that the present schools of Taoism, of which he instances four, came into being when the Sung dynasty withdrew to south China. With regard to the Ch'üan Chên school he says that Taoism having degenerated into charms and recipes, the Ch'üan Chên school arose with Taoism as a basis, but borrowing from the ethics of Confucianism and Buddhism; and that its name derived from its attempt to put aside what was false and to hold to what was true in these three religions. For a different account of the origin of the name, and for further information of the Ch'üan Chên School see Waley, "Ch'ang Ch'un: the Travels of an Alchemist"<sup>5</sup> Waley says that the school was characterised by its extreme asceticism.

Of Wang Ch'ung-yang Oyanagi says that he roamed in the districts of Wēn-tēng, Ning-hai and Lai-chow, all in the eastern part of the Shantung promontory; which lends support to the possibility that he was associated with the Shang Ch'ing Monastery of Lao-shan, according to the tradition already noted.

Wang Ch'ung-yang, the real founder of the Ch'üan Ch'en school, had seven disciples, who are the "Seven True Men" already referred

4. See page 23 ff.

5. Page 14 ff.

to several times, as the founders of the present Taoist monastic system:—

Ch'iu Ch'u-chi (Ch'ang-ch'un) (A. D. 1148-1227)	or	Lung-men Sect 龍門派 (sub-section Ch'i Pen Shou 齊本手派)
邱處機 (長春)	E. Shantung	
Liu Ch'u-hsüan (Ch'ang-sheng) (A. D. 1150-1203)	or	Sui-shan Sect 隨山派
劉處玄 (長生)	E. Shantung	
T'an Ch'u-tuan (Ch'ang-chen) (A. D. 1123-1185)	or	Lao-shan Sect 牢山派
譚處端 (長真)	Honan	
Ma Yü (Tan-yang)	or	T'ien-t'ai Shan Sect 天臺山派
馬鋗 (丹陽)	Chekiang	
Hé T'ai-ku	or	Hua-shan Sect 华山派
郝太古	E. Shantung	
Wang Yü-yang	or	Shu-chaang Shan Sect 梳妝山派
王玉陽	E. Shantung	
Sun Pu-er (a woman, wife of Ma Yü)	or	Chin-shan Sect (Hsi-shan Sect 金山派 (溪山派))
孫不二	Chekiang	

It was interesting to see at Shang Ch'ing Kung images of these Seven True Men in one of the side halls.

Of these Ch'iu Ch'u-chi, better known as Ch'ang-ch'un, who succeeded Wang Ch'ung-yang as head of the Ch'üan Chén School, was the chief. He was a native of Ch'i Hsia (棲霞縣) in the prefecture of Tēngchowfu, East Shantung, and seems to have attained to great fame during his life-time. In 1119 A.D. Gengkis Khan sent for him, that he might benefit by his teaching, and Ch'ang Ch'un set out under Mongol escort across Central Asia to join Gengkis in Afghanistan. From his departure from the Hao T'ien Temple in Laichow, Shantung, to his return to Peking occupied three years, and the interesting and instructive account of the journey by one of his disciples has been translated by Waley (above). Of great interest is the picture there given of the flourishing condition of the Taoist "Church" at that time; also of the sincerity, simplicity and fearlessness of Ch'ang Ch'un; and of his bearing before Gengkis Khan, when he counselled him to give up all fleshly indulgence and to nourish the vital spirits according to the Taoist ascetic ideal. He died in Peking in 1227 A.D. and the Pai Yün Kuan (白雲觀), outside the Hsi Pien Men, which is still one of the chief centres of Taoism in China, was built to receive his remains. On the afternoon before he died he wrote a poem commencing:

"Life and death are but like morning and evening;  
The transient foam comes and vanishes; but the stream goes on  
untroubled."<sup>6</sup>

Several of these "Chén Jēn" are associated in tradition, and possibly in fact, with the monasteries of Lao-shan; and no less than five of them—Wang Ch'ung-yang, Chin Chang-ch'un, Liu Ch'u-hsüan, Hé T'ai-ku and Yang Yü-yang—have historical connections with East Shantung.

The master of them all, Wang Ch'ung-yang, is said (on what authority I know not) to have "attained" (成道) at Shang Ch'ing

6. Waley, page 149.

Kung. Ch'iu Ch'ang-ch'un is said to have visited Shang Ch'ing Kung and T'ai Ch'ing Kung, in support whereof two poems of his, one on each of these places, are quoted; and a rock-inscription dated Yüan, Chih Chêng (元。至正) 9th year (A.D. 1349) is shown at Shang Ch'ing Kung; at the latter place also his tomb is said to be situated. This is reported, however, to be one of seventy-two tombs of his in different parts of China; for having become divine he was able to die in seventy-two places at once! What is said above about his death and burial in Peking is conclusive against the Shang Ch'ing Kung tradition.

Sun Chên-jên is said to have "attained" at Ming Hsia Tung, as a Yüan Dynasty inscription on the rock that formed the roof of his (or her) cave there testifies. There is however some doubt as to the identity of this Sun Chên Jên. The Sun who founded the Sect was a woman named Sun Pu-er (孫不二) the wife of another sect-founder, Ma Yü (馬鈺). Both of these were converted by Wang Ch'ung-yang himself when they sheltered him in their garden at Ninghai, in Chekiang. At Ming Hsia Tung we were told that it was this lady, the founder of the Sun Sect who "attained" in the cave there. At Pai Yün Tung and at Shang Ch'ing Kung we were told it was a Sun Hsüan-ch'ing (孫玄清). I have not ascertained whether these two were one and the same or two different people.

Although details are hard to verify, there seems to be no reason to doubt that the present monasteries have been derived directly from several of the founders of sects of the Sung and Yüan dynasties, and that each preserves the traditions which have been handed down from master to disciple without break through the centuries. So far as we could ascertain the distinctive characteristics of each sect are very slight or non-existent. Their names merely indicate the succession to which the present priests belong, and the founder to whom their tradition can be traced.

##### 5. Present Condition.

As has already been pointed out, there is a broad distinction between the monasteries on the N.W. of the water-shed, and those on the S.E. Those on the N.W. seem to have degenerated, and to approximate in their lack of serious study and of contemplative self-culture, and in their incantations' trade, to the ordinary Taoist temples of the plain; while those on the S.E., especially those on the higher and less accessible parts, seem to have retained their original life of seclusion.

But even here this seems now to be threatened by the opening up of communications in the region. With the German occupation of Tsingtao motor-roads, which have since been extended, were brought into the heart of the region from the west and south; hotels and sanatoriums were established in the choicest valleys on the landward side; the mountains were mapped and tours marked out. The present Tsingtao municipality under the leadership of Admiral Shên has extended these facilities, and a good road now nearly encircles the mountain region, bringing the eastern side also into easy communication with Tsingtao and the west.

This ease of communication brings an increased number of visitors, and the life of seclusion is not so easy to maintain as in the days when the region was practically uninhabited. To cope with this situation the more important monasteries appoint one of their number to receive visitors, so that the rest may continue their life undisturbed.

Of recent years, too, the monasteries, many of which possess a considerable amount of land either in the mountains or in the plain, have been attacked by the Tang Pu of Tsi Mo District. We were told that at one time all the property of the monasteries was declared confiscated by the Tang Pu. The Taoists took their case to the District Courts and lost—for the District Courts were then in the power of the Tang Pu. They appealed to higher courts, and at last to the Admiralty (Hai Chün Pu) that controls eleven of the coastal districts. Their defence was that whereas the temples in the plain have been erected and endowed by public contribution, so that the public may have a right to decide as to their use, those in the mountain are the private property of the founders and their successors; for they came into being through men who desired to live the secluded life bringing with them their money to the mountains, buying land and erecting buildings at their own expense, and handing them on to their successors, who likewise brought and bestowed their own wealth upon the monasteries. The public, therefore, has no right over them. Admiral Shén decided in favour of the monasteries, which have thus retained their property undisturbed.

As a measure of self-defence, however, they formed about seven or eight years ago a "Buddhist-Taoist Association" (釋道連合會) of which the able abbot of the Buddhist monastery, Hua Yen Ssü is the president. This Association, linked as it is with similar associations all over the country, is able to deal with any questions of oppression that may arise.

The monasteries also, in answer to present needs, have established primary schools for the neighbouring villagers. We passed one of these near T'ai Ch'ing Kung.

The monasteries seem to be well-supported by Admiral Shén, who once a year, in the spring time, brings a steam-ship full of visitors to spend a week in the region, and especially to see the famous peonies. The contributions for repairs and for re-building also seem to be adequate. On one tablet recording names of contributors we noted well-known business organizations from other parts of the province.

So far as the inner life of the monasteries is concerned, those on the S.E. of the water-parting seem to maintain some vitality. The priests are all men who have voluntarily adopted the life of retirement and celibacy after reaching their maturity. Vegetarianism is observed. (In the less important Hwang Ts'ao An on Fu-shan however I was told that beef only was taboo, because Lao Tzú rode on a black ox, when he disappeared into the Western Regions). Daily worship, somewhat after the Buddhist pattern takes place in the shrines, with the whole brotherhood in attendance on the 1st and

15th of each month. On applying to join a monastery the candidate is subjected to three years of hard probation in menial work, such as cooking, watching the temple trees or crops on the mountains, or coolie labour, before he can be accepted.

So far as we could observe on a brief visit, the most vital life is maintained in Pai Yün Tung and Ming Hsia Tung, especially in the former; and perhaps a summary of some of the information given us by the priest who entertained us will give an idea of the life and its ideals.

This priest, who was aged thirty-one, had been a silk merchant in Choutsun, a large commercial centre in Shantung. At the age of twenty-four he had left the world to seek the true life in seclusion, study and contemplation. His wife died a year later, leaving a little baby. He occasionally visits his parents and his little child; otherwise he has nothing to bind him to the world, and so is free to live his unattached life in the monastery.

The Buddhist "k'ung" (空), he told us, was much the same as the Taoist "wu wei" (無爲); but thoroughly to understand either one must devote oneself to the life of moral culture (修道).

"The Buddhists have their Five Prohibitions (五戒); similarly the Taoists have their Eight Rules (八規), namely hun 董, chiu 酒, tu 賭, she 色, yü 慾, t'an 貪, ch'en 噴, ch'ih 癢. Of these the most difficult to master is "love" (愛色)—the love of husband and wife by which the one desires always to be with the other. Similarly all covetousness or love of good things (貪) must be overcome—as when some favourite cup or vessel is broken, there must be no feeling of chagrin.

"But the Buddhist and Taoist ideals are not quite the same. Buddhist celibacy is virginity or chastity for life. Taoist celibacy is not so; it means renunciation of the world after the duties of a householder have been performed, and the continuity of the race through posterity been assured.

"Again, Buddhism commences with stern and compulsory discipline until acquirement becomes natural. But Taoism commences by trying to gain voluntary submission through an example of gentle behaviour and example; and so the candidate passes naturally and voluntarily to the higher stages of life.

"Chang T'ien-shih (張天師) is not of the same school (教) as we. He is partly secularised (半俗半道). The emphasis in his school is upon driving out evil spirits (逐妖), and his priests do this and recite prayers for money. The Lao-shan Taoists have nothing to do with this. We do not take money from the people, but put our own money into our monasteries, which are really places of retirement and quiet, and not places for pilgrimage and offerings.

"The Lao-shan monasteries commenced with hermits (隱士) of the Chow and Han dynasties who sought a place far removed from men in which to cultivate the higher life (修身). These hermits gradually gathered disciples to learn from them and to pass on

their tradition, and to care for them while old. Afterwards they developed into the present monasteries.

"Lao Tzū is the 81st incarnation and the last. The story of his being incarnate in Buddha is a myth.

"Lao Tzū himself was a hermit (隱士), and once came to Lao-shan and lived in a cave called "Lao Tzū Tung" (老子洞) below Lao-ting. The authority for this is a book called 'Li Tai Shēn Hsien T'ung Chien' (歷代神仙通鑑), which was commenced in the Han Dynasty and has been added to from time to time to the present day.

"In the practice of meditation, at first the candidate is required to do so four times a day, at the times indicated by Tzū, Wu, Mou and Yu (子, 午, 卯, 酉) and for as long as he can each time, i.e. at midnight, mid-day and the two intermediate times, when the Yin is at its height, the Yang is at its height, and when the Yin and the Yang are equally balanced. When the candidate has "attained" (得道) he need not be restricted to special times.

"Taoism has three kinds of discipline. . ." (Here I failed to complete my notes, and only recollect that the second was the regulation of breathing).

In this monastery we heard that the abbot was an old scholar (of whom we only managed to obtain a glimpse) deeply versed in Confucian lore; and that there was another priest here who was famous for his expositions of Lao Tzū and Chuang Tzū (the Tao Te Ching and Nan Hua Ching).

#### 6. The Buddhist Monastery of Hua Yen An. (華嚴庵).

Finally brief mention must be made of the solitary Buddhist monastery amongst all these Taoist establishments—the Hua Yen An. We were told that this temple had been originally a "shu fang" of Hwang Chia-shan (黃嘉善), an important man of Tsi Mo in the time of Chia Ching of the Ming Dynasty, and that his family had afterwards given it to the Buddhists. This account is in partial agreement with the Kiao-Tsi Railway Guide.

The monastery was evidently very wealthy, possessing much land in the rich plain. A grand approach formed by granite blocks led up to the temple through a bamboo grove. The dimensions and character of the whole were very much grander than those of the Taoist retreats. The abbot was evidently a very efficient man, and the property showed signs of the utmost care in every detail. The guest room in which we spent the night was magnificent. The abbot, too, appeared to be a man of piety and some learning—he himself led morning and evening worship in person, and he gave personal attention to the instruction of novices in the Buddhist scriptures.

The monastery is famous for its library, which we saw in its locked cupboards, occupying the two ends of a large hall in which the three Budhisattvas—Kuan-yin, Wēn-shu and P'u-hsien—were seated. (觀音, 文殊, 普賢).

New inscriptions in process of being carved on the rocks at the approach to the temple by public bodies—one at the expense of some \$250—illustrate the growing favour in which Buddhism is being held in official circles.

This impression of renewed life was greatly heightened on returning to Tsingtao and on visiting the Buddhist Research Society's headquarters there (佛學研究社), with its shrine, its books and pictures for sale, and other equipment for public or private worship. This body had arranged for daily expositions for a period of four months (講經會) of the Surangama Sutra (楞嚴經), by a scholarly monk from Harbin, T'an Hsü Fa Shih (倓虛法師). I was able to attend one of these public lectures, at which some sixty people were present, and also to meet T'an Hsü Fa Shih himself.

A similar impression of renewed life was made by a visit to the Tao Yüan (道院) in Tsingtao, sheltering under the name of the Red Swastika Society (紅卍字會), where quite a number of eminent men were assembled. They were careful to explain that their attitude differed from that of the Buddhists, in that they did not confine themselves simply to studying the scriptures of any one sect or religion, but believed in investigating everything, and especially in looking for philanthropic work that required doing, and then using study as a means to that end.

But an account of these movements would take us too far away from the Taoists of Lao-shan. It is useful, however, in endeavouring to estimate the Taoists to have these other movements in mind, and one wonders whether Taoist thought and practice will ever again hold such a place in China as they have held from time to time in the past, or whether Taoism is already a lost cause. May it be that in Christ all that is of value in the gentle mystic Taoist will find its fulfillment, purged of the superstitions into which he too easily falls?

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## Our Book Table

THE OPIUM PROBLEM IN THE FAR EAST, R. Y. Lo, *The Commercial Press, Ltd., Shanghai*. Price, \$1.20 146 Pp. 8 appendices.

Sometime ago a Chinese travelling companion from Mukden, who is western educated, expressed a hope that for social reasons he might be transferred to another post. He gave it as his experience that in Mukden an after-dinner opium pipe was as natural and common as cigarettes are elsewhere. If one were to recount travel experiences in all parts of China during recent years the story would be saturated with opium. The wide-open dens of Chungking where men and women indulge on the same benches, the inns and bath-houses of Sian where every guest is offered a pipe, the drug traffic of Taiyuan under the highest official patronage, the frequent raids on river steamers and the regular dumping of cases over the stern for waiting sampans, the gorgeous pink and red and white fields in full bloom along the highways, the hopelessly doped coolies, boatmen ever smoking instead of working, and the moral and physical human wrecks that make traffic precarious in sections of Shanghai's French Concession—all of this is now so familiar as almost to be accepted as a matter of course.

This is the serious situation that has called forth Dr. Lo's latest book. He realizes not only from these surface signs but from personal knowledge of official attitudes and efforts that the entire nation, even the whole world, needs to be aroused first as to the situation and then to active, constructive efforts to change the situation. He has given us an historical review and a rapid survey of present conditions in concise form. His English is remarkably correct and lucid, at the same time vigorous. He does not hesitate to lay blame where he feels it is due, whether on British statesmen or Chinese militarists. Always he supports his charges with direct evidence, exact data, and with eight documents that are arranged as appendices. His concluding chapter entitled "What is the Next Step": is bold, frank and constructive. He says, "While the preponderant majority view of the Chinese is for Prohibition as the sole solution of the opium situation in China, there are a few honest souls who feel that the present opium situation in China can only be improved by a radical change of approach." He cites the failure of government monopolies in Japanese Formosa, Portuguese Macao, British Hongkong and elsewhere, and then exclaims; "The main obstacle to suppression, we all admit, is the greed of the recalcitrant militarists, who recognize no law" and "block suppression on account of vested interests." The further details of his next step we leave to the readers of his valuable little volume, for, as the author concludes, "Opium suppression is a mighty big job, involved in bewildering complications."

At one point the reviewer has placed a question mark in the margin. Describing the smuggling of the drug into China during the latter part of the 18th century the author says; "In the face of this growing menace the whole country went up in arms against opium." It is doubtful whether this was ever literally true. Certainly at that time neither imperial edicts nor the wars that followed later indicated a wholehearted effort by the *whole country* to stop the traffic. The revolution of 1911 and 1913 introduced a more nearly nation-wide struggle against the trade, which by 1916 gave real promise of success. That promise makes the later years of disappointment the more dark and bitter.

The book is affectionately dedicated "To Dr. Sun Yat-sen, in whose reform movements I have learned the meaning of service."

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THE HUNDRED NAMES. Henry. H. Hart. University of California Press, Berkeley, California. U. S. Currency \$2.50.

Here are one hundred and seventy poems, mostly short, culled from Chinese poetry written between 2300 B.C. (?), the date of the first poem, and the Ch'ing Dynasty. Most of them are charming; some of them are exquisite. They give glimpses of nature, life and love. Moods gay, tender, passionate, wistful and sad whisper through them. Simplicity marks them all. Forty percent of these poems were written by women. I did not notice a single un-Chinese illustration in any one of them, yet through many of them breathe the universal yearnings and wonderings of humanity. To read them is to understand better the Chinese soul.

"Of the hundreds of thousands of poems that the Chinese have preserved," says the author, "scarcely one thousand have been translated into foreign languages, and these translations have been, for the most part, repeated selections from a few of the most renowned T'ang poets . . . The works of the poetesses have hardly been touched." Judging the poetesses by what is given in this book the oversight in this regard has been costly. That there is rare charm in many of these simple translations was evident when a mother and her two daughters delved into this book and promptly fell in love with what they read. The verses follow no particular law of rhythm or rhyme yet through them come the sheen of moonlight on water, dancing shadows on walls, the glimmer of dewdrops on the lotus, the clear note of the lute, the deep-toned bell at dusk and the stirrings of the feelings that gave them birth. These stirrings of feeling the reviewer shared more than once.

This collection of translated Chinese poems should help to dispel two errors we have noted with regard to Chinese poetry. First, that women poets in China have not done much. Second, that Chinese poems rarely touch on love and passion. Both errors are exposed in this book. Love and passion, as depicted in a few well chosen characters in these poems, are touched with such rare winsomeness that their beauty leaves little place for the cruelty which sometimes follows in their train.

In the forefront of the book the author deals in three chapters with the Spirit, History and the Technique of Chinese Poetry and in a fourth chapter with "The Problems of Translation." The latter explains his own method and all are interesting. He spent time in China learning the language and has frequently revisited it. For each of the poems translated he has the original, though none of these are given.

The author says he seeks "only to trace the more important developments of Chinese poetry in relation to the historical events which brought them into being." Dates and dynasties which saw the birth of the poems are all given, but there are only four notes giving "historical events." That is hardly adequate. For general readers, too, all Chinese place names should have received brief historical treatment. The fact is that most of the pictures poetized are, as given in this book, seen apart from any particular situation which explains why they suggest universality of meaning.

**PEIPING MUNICIPALITY AND THE DIPLOMATIC QUARTER.** *Robert Moore Dunan.*  
*Department of Political Science, Yenching University, Peiping. 1933.*

This is another of the books, now fortunately increasingly numerous, dealing with a limited subject and field and prepared by one who has specialized in that department of knowledge. The day is passed when anyone should attempt to produce a book dealing with China as a whole in all departments of knowledge. Real progress is made when such a man as Dr. Duncan applies his special training to a field within his own department.

The contrast between the Peiping Municipality and the Diplomatic Quarter is an interesting one. The present city of Peiping in both outward aspect and in the organization of its government is naturally rooted in the past, since it was the site of a city three thousand years ago, and the shell at least of the present city goes back to the early Ming days.

The story, as told by Dr. Duncan, of the present training, organization, and functioning of the Bureau of Public Safety, including the Police and the Fire Prevention Departments, may be taken as a good example of modern development and yet related to the old in China. The modern trained police are indeed very different in status and function from the older Tipao, but it is still not an infrequent sight on the streets of Peiping to see a policeman conducting an informal court of arbitration between disputants with the hastily assembled crowd as an informal jury adjudicating a point of dispute without court expenses to litigants or the government.

The book inevitably contains much of legal and statistical material which to some will make trying reading; but parts are interesting and much is encouraging.

The section dealing with the Diplomatic Quarter, both on its legal basis and its administration, is like the other part of the book, picturesque, but for other reasons. The administration of an area under the joint control of representatives of several of the great powers where most of the residents enjoy extraterritorial privileges through which they are subject to the laws of a dozen or more different nations, makes for many possible complications in administration. Because of its history and its legal basis in the Protocol, the status, organization and development of the Diplomatic quarter is different

from the treaty ports, foreign concessions, foreign settlements and residential areas in the different parts of China.

The book deals, therefore, with two very different municipalities of interest to all students of municipalities; and because of all that has centered in Peking is naturally of interest to every one who concerns himself with China.

W. B. Pettus.

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A STUDY OF CHINESE BOYCOTTS. C. F. Remer, John Hopkins Press, Baltimore, Md. U.S.A. U. S. currency \$2.75.

This is a study of the rise, progress and effectiveness of the use of the boycott by China with a careful discussion of the consideration thereof by the League of Nations and their lack of final decision as to its place in political affairs. In all eleven boycotts are considered beginning with that of 1905. Of these all but two are carefully considered as to their origins, causes, progress and effectiveness. While the economic effectiveness of each varied, in general they gained therein, that one following the attack on Chinese in Korea and the Japanese invasion of Manchuria and Shanghai being the most effective of all. While originally the boycott began with local affairs the Chinese have gradually learned how to make it a weapon in international politics. It should be noted that of the eleven boycotts referred to nine were concerned with Japan, seven exclusively. Dr. Remer feels that the boycotts show, also, a growth of national solidarity in that they gradually passed from being local to national efforts.

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JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY. Vol. V, 1932. Szechwan currency \$3.00. Dr. Leslie G. Kilborn, West China Union University, Chengtu, Szechwan.

This journal has been published bi-annually since 1922. With this volume it becomes an annual. This being so we would suggest that it hereafter contain a table of contents and an index. Since such research material is likely to be thumbed over by many and during a long time a better paper might well be used also. It is full of interesting material. There are a total of twenty-eight articles, some only short notes. We note, too, that a supplement to this volume is in the press entitled "An English-Kiarung Vocabulary" by J. Huston Edgar. Thus after many years of labor a knowledge of the many languages found in West China is to be given to the world. Of the articles in this volume Mr. Edgar has contributed fourteen and Dr. D. C. Graham five. Not all the articles are the fruit of research in West China alone. Among these general articles is one on "Chinese Mythology," one on "Spirits and Magic in Chinese Religions" and another on "Acupuncture." Among the rest are insights into Tibetan nuns, an idol festival, burial by means of vultures, and "The Tibetan Festival of the Gods." Two Chinese contribute an article on "The Lizards of South-Western Szechwan." A number of the articles are well illustrated by pictures and charts. To those who are interested in exhumed and often little known lore this journal will furnish much of interest. Among other things it shows how missionaries find time to dig into such lore as well as carry on their usual activities.

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SILVER AND THE CHINESE PRICE LEVEL. Ardon B. Lewis and Chang Lu-luan. College of Agriculture and Forestry, University of Nanking, Nanking, 39 pages. Paper.

This study deals with the situation in China particularly with the effect of changes in the value of the dollar on the farmer. When the purchasing power of silver is high, as now, then prices—gauged by number of dollars received—for commodities go down. A layman naturally queries if the lesser number of dollars received will not in turn buy more things for the seller of

commodities. So what's the difference? But it does not work that way. "Different groups of commodities do not decline at the same rate." "Farm prices decline by a much larger percentage than do retail or wholesale prices." "A change in the price level in China results in a very violent change in farm prices." At present farmers in the interior of China are receiving unusually low prices for their products." When prices rise, however, through reduction of the silver content of the dollar creditors are penalized. For this higher rates of interest partly compensate them. As one solution among others the pamphlet discusses the net effect of an embargo on the export of silver. The story is simply told in this pamphlet so that even the layman can understand. Useful light is thrown on the economic problems of the farmer.

**GORDON IN CHINA.** *Bernard Allen. MacMillan and Co., Ltd., St. Martin's St., London. 7/6 net.*

We found this book unusually interesting. It opens up the relations of Ward, Burgevine and Gordon to the part westerners played against the Taipings and each other more fully than we have seen done elsewhere. The tremendous difficulties Gordon met and the character he revealed in meeting them stand out very clearly. He believed that the Taipings stood for chaos in government as over against the relative orderliness of the Manchu Government. There is only a glancing reference or two to Tseng Kuo-fan. One reading this book alone would conclude, as the author intends he should, that Gordon was the major factor in the downfall of the Taipings and that this was dependent mainly on the masterly way in which he finally achieved the fall of Soochow into Imperialist hands. There are others, however, who feel that Tseng Kuo-fan was a much more significant factor in this event than this book implies. Li Hung-chang, of course, looms large in the history of this eventful period. The way in which he had the Wangs who held Soochow beheaded after agreeing to Gordon's pledge that they should not thus suffer is developed in detail. Gordon's violent disgust at this bad faith is also outlined, as well as the reasons which led him finally not to break with Li until the task he had set himself was achieved. To read is to acquire, also, some understanding of how a militarist can be conscientious.

**REPORT OF THE NATIONAL FLOOD RELIEF COMMISSION, 1931-32. Also a List of the Contributions Received, August 20, 1931 to September 30, 1933.**

Twenty-five million people were affected by the flood to relieve the effects of which this National Flood Relief Commission was created by a mandate from the National Government of China. In cash and kind the Commission administered nearly \$70,000,000. It is estimated on a conservative basis that 10,000,000 people were relieved by the Commission. The contributions totalled in excess of \$7,500,000. This total is judged to be higher than that attained by any other single charitable effort in China's history. There are 152 pages of names of contributors, mostly Chinese and mainly small contributions. All contributions from fifty cents up are listed. The many-sided work of the Commission is dealt with in detail and frequent illustrations help understanding thereof. In addition to revealing the philanthropic purposes of the Government and Chinese people the Report also shows how international cooperation can play a part in such a great national undertaking.

**THE CHINESE SOCIOLOGICAL BULLETIN.** *Edited by Yu Tien-hsiu. June, October-November December, 1933. Chinese Sociological Bulletin, 55 Pei Chang Chieh, Peiping.*

The first copy outlines "Rural Reconstruction." The work of several "Centers for Rural Research and Training" is described. The whole number

shows what is being done in this needy field. The second copy deals interestingly with "Chinese Religions and Superstitions." In religion the Chinese are considered utilitarian. While they are "not so religious, yet they are decidedly a superstitious people." A list of popular gods and goddesses, one of evil spirits, various omens, fortune-telling, magic, activities and other omens, fetishes and taboos are each treated in a separate section. The result is a very interesting summary of popular religious ideas.

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TAMING PHILIPPINE HEADHUNTERS. *Felix M. Keesing and Marie Keesing.*  
George Allen and Unwin Ltd. Ruskin House, 40 Museum Street, London.  
W.C.1 10/6 net.

This volume is part of a research project of the International Research Committee of the Institute of Pacific Relations, carried out under its Philippine Council. The main topic of the general research project is "Dependencies and Native Peoples in the Pacific." This study deals with a section of the so-called "non-Christian" peoples of the Philippine Islands, the mountaineers of northern Luzon. It opens up their origins, customs, and the effect upon them of present movements to assimilate them into another culture more representative of the Philippine Islands as a whole. Mission work comes in as one of the factors in this process of assimilation. Efforts to instil ideas of modern land and marriage laws are also treated. Curious legal decisions and situations are revealed. These semi-wild mountaineers have to fight against the feeling of superiority of the lowlanders. They show the beginnings of self-consciousness as an integral part of the larger whole. The book provides interesting reading for those concerned with the problem of human groups affected by the coming in of an outside civilization.

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THE CHRISTIAN MISSION IN THE MODERN WORLD. *William David Schermerhorn.*  
The Abington Press. 360 pages. U. S. \$2.50.

This is a very readable book from the pen of one who has been a recognized student in the field of church history. He recently completed a tour of the mission fields with a view to relating foreign missions to church history. This volume is supposed to differ from earlier histories of Christian missions, in that it attempts to relate missionary activity to the history and contemporaneous movements in those lands in which Christian missions have their life, in each case setting forth the origin, progress and the problems of Christian missions as they are affected by these other contemporaneous movements.

To quote from the Introduction: "This book has been written by an evangelical Christian, who has the conviction that Christ is Saviour, both of men and nations. It is not an attempt, however, either at a defense or an apologetic . . . It is hoped that these studies will internationalize and broaden the thinking and the sympathies of many."

The author shows more than usual skill in condensing a mass of material. Sections I and II, a summary of the rise and the growth of Christianity from its beginning up to the Protestant Missionary Era, have been compressed within less than thirty-five pages. The chapter on China divides itself equally between political developments and the Christian Movement and is compressed into twenty pages. It is unusually interesting reading in spite of this compactness. We find numerous minor inaccuracies, such as for instance the statement that several thousand foreign residents in China were killed during the Boxer Uprising and 15,000 Christians. The other inaccuracies are not as flagrant, however, as this one.

After a similar compact, but very readable, survey of the remaining countries of the two hemispheres, the volume closes with a concise summary based on the survey, all within the compass of four pages.

For anybody who wishes to get a very valuable, though of necessity superficial understanding of the Christian mission in the modern world, this is the book to read. A.R.K.

**THE HEART OF THE BIBLE.** Vol. 2. *Jeannie B. Thomson Davies.* Geo. Allen and Unwin, Museum Street, London. 5/- net. p. 256.

Mrs. Thomson Davies is an English educationalist of wide experience in teacher training. Her endeavour in the three volumes entitled "The Heart of the Bible" is to present the writings, which are collected into a single volume known to us as the Bible, in the order in which scholars believe they came into existence. Brief, but exceptionally illuminating, comments upon the historical and other circumstances attending the various writings are made with the sure touch of a guide who knows the information of which travellers are in need. This second volume covers the scriptures dealing with the Jewish Reformation (Nehemiah and Ezra); the Priestly history of the nation designed to reinforce the Hebrew conviction of being a unique and peculiar people; the literature of protest against exaggerations of this exclusiveness; the hymn-book of the Jewish Church; the rewriting of history by the Chronicles; and the writings from the last centuries before the coming of Christ, (Esther and Daniel). The story of these important years is filled out by passages from the Apocrypha, including "The Wisdom of the Son of Sirach;" Judith; First book of the Maccabees; the prayer of Manasseh.

The book can be warmly commended as a most useful contribution to a profounder knowledge of the Bible. The religious interest is never subordinated to the historical one, and the true nature of reverence for the scriptures is revealed by the writer's approach. She proves, if proof at this date be still needed, that the labours of scholarship have removed a thousand difficulties from the path of a thoughtful reader of the Bible and have made it a fascinating unfolding of a people's experience of God unique in the world's literature. Mrs. Thompson's work will claim a place on the shelves of every pastor and teacher, while it meets the need of all readers of the Bible who frequently wish that a wise and devout counsellor were at their side as they read. H.G.N.

"**THE CONCEPTION OF GOD IN THE PHILOSOPHY OF AQUINAS.**" *Robert Lee Patterson, Ph.D., M.A., B.D., George Allen and Unwin, Museum St., London.* 21/- p. 508.

The subjective interest has predominated in Protestant studies since Kant rejected the three classic arguments for the existence of God. Falling back upon moral experience, he pointed the new direction of apologetic and research which Schliermacher to James and Otto have not unprofitably pursued. But the result has been that theology, as it was understood in the pre-Kantian world, has been under a cloud. When we name the name of God we have been content to mean the sum total of our religious experience. An endeavour to attain the clearest and most uncontradictory conceptions of God as He is in His own Being and in His relations with the world has tended to be dismissed impatiently as logic-chopping. Meanwhile, converging factors are preparing a reaction, and one is continually seeing pleas for the rehabilitation of theology as distinct from the psychology and philosophy of religion. One factor is the increasing use of the conception of God by modern scientists as a direct result, not of personal experience, but of research in physics. Another is the denial by Freudians, or by writers like Julian Huxley and Middleton Murry, that religious experience authenticates deity as its cause. The emotion does not necessarily imply the object. Or, as Alexander has maintained in "Space Time and Deity," it implies an object which it is hard to equate with the Christian's God. To add to these embarrassments, we have had the Barthian paradox that all human experience is vitiated by a fatal twist in fallen man but that nevertheless there is a Word of God which has not been distorted in its reception. Thus the subjective emphasis has scarcely simplified matters; and while many of the challenges to experience can be met with the reply that they leave out vital features of the experience, there is undoubtedly a need for a fresh enquiry into the rational bases of belief in God.

The book under review is a sign of the times. The "Summa Contra Gentiles," of St. Thomas Aquinas, is still the backbone of Catholic theology and is universally allowed to be one of the greatest achievements of the human intellect. What can be known of God on grounds common to all logical minds? Thomas held we can demonstrate that God is infinite, immutable, good, wise, is possessed of will and loves. He repudiated the argument that the existence of God cannot be demonstrated but must be accepted by faith. But he has no use for the ontological argument as formulated by Anselm. It is, in effect, the cosmological and the teleological upon which he relies. Dr. Patterson examines Thomas' contentions with great care and inclines to the view that Kant has not really undermined them. Kant, in fact, did not discuss Thomas' own formulation of the arguments but a poorer version of them. Moreover, the Kantian treatment of substance and causality has undergone realistic revision.

Dr. Patterson's book is a thesis submitted for the degree of Ph.D., in the University of London. It is an exhaustive commentary on the "Summa Contra Gentiles," assisted by parallel passages from the "Summa Theologica" and "Compendium Theologiae." The Latin text is given in foot-notes together with the relevant passages in the Greek texts of Aristotle. Several expositions and commentaries are laid under contribution, especially R. Garrigou-Lagrange, "Dieu, son existence et sa nature." Step by step we are enabled to follow Thomas' argument in:—(1) Proofs of God's existence; (2) Our negative knowledge of God; (3) Our positive knowledge of God . . . . in which section the commentator discusses at length Thomas' theory of analogy and argues that his doctrine of "degrees of being" is unsatisfactory . . . . ; (4) God and the world, in which section the ideas of Creation and Providence are examined.

Dr. Patterson's chief contention is that the Angelic Doctor's attempt to harmonize the Aristotelian and Christian conceptions of God is unsuccessful because of the impossibility of reconciling the multiplicity of objects known and willed by Deity with the simplicity of the divine essence. Thomas' effort to effect this reconciliation was no more satisfactory than those of the theologians of Islam, to whom, of course, the issue was especially pertinent. The volume ends with a note on the curious reluctance of Thomas to admit the evidence of the mystics in a metaphysical investigation of deity.

It would be an impertinence on the part of the present reviewer, who has only the equipment of an ordinary, and ill-remembered, course in the history of doctrine so far as Thomas is concerned, to attempt to evaluate this learned treatise. But it bears every mark of accurate and diligent scholarship, the footnote references being monumental; a thorough grasp of Thomist doctrine and intention; a refreshing capacity for lucid exposition; and a power of penetrating swiftly to the essentials of the argument. Moreover, the author is at home in the Aristotelian background; is familiar with the positions of those from whom Thomas, at times daringly, differed; and he moves easily in contemporary Catholic vindications of Thomism and in modern philosophy. The bibliography at the end of the article on St. Thomas in the "Encyclopaedia of Religion and Ethics" reveals a dearth of literature in English for the serious student and it is difficult to imagine a more comprehensive contribution to fill the gap than this of Dr. Patterson.

(Slight misprints were noticed on pp. 57 and 234. There is also a little inconsistency in the treatment of French quotations some being translated and some not. Translations of the Latin and Greek texts are given conveniently in the body of the book with the originals appended as footnotes). H.G.N.

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RUSTY HINGES. F. D. Learner, F.R.G.S. 2/-. p.p. 157, illus. Pub. for the C.I.M. by R.T.S., 4 Bouverie St., London. E.C.4.

Mr. Learner has good reason to believe that the long-closed doors of Tibet are beginning to grate on their time-worn hinges and the way is opening for the Gospel. This book, well and generously illustrated by the author's photo-

graphs, can be whole-heartedly commended. It is so absorbingly interesting that most readers will not be able to put it down unfinished once they have begun to read. The author has a graphic pen, an observant eye, and a scientific mind, so that his descriptions of Tibetan life are vividly convincing. Intimate pictures of this "stalwart, frank and fearless people" follow one another on a stage whose geographical and historical features are skilfully sketched in. Among a feast of good things, Mr. Learner's descriptions of Tibetan use of butter for their toilet, his visit to the lamasery of ten thousand images (the lamasery of Kumbum, second in renown to Lhassa only, having 3,600 resident lamas) and his night in a Tibetan nomad encampment, stand out prominently. The book should assist the author's hope that more explorers for Christ will volunteer to carry the Word of Life over the perilous mountains and rushing torrents of Tibet. H.G.N.

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**TO WHAT PURPOSE?** *Marshall Bromhall. Grace, Child of the Gobi. Mildred Cable and Francesca French. China Inland Mission, Agents, Religious Tract Society, 4 Bouverie Street, London, E.C.4.* The first is priced at one shilling; for the second no price is given.

The first booklet is a brief biographical sketch of Emil Fischbacher, made up mainly from his diary. He sailed for China December 31, 1931 and died in Chinese Turkestan, May 27 as the result of disease contracted while helping refugees. He was on his field seven months only. The sketch shows his cheerful and consecrated attitude and is an attempt to show that though his service was short it was well worth while.

The second booklet is an interesting story of children—mainly one Grace—on the Gobi Desert. It is written in a delightful style for children and shows how even under the bare and squalid conditions of life there prevalent character can flower and bear fruit.

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**THIRTY LESSONS IN THE LIFE OF JESUS CHRIST.** *John P. Davies. China Baptist Publication Society.*

These lessons are written, mainly, in basic English. They are short and simple Bible studies based on selected texts.

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**THE WORLD-WIDE GOSPEL.** *G. H. Morrison. Hodder and Stoughton, Warwick Sq., London. 3/6d. p. 268.*

It is said that Morrison once heard, on holiday in the Highlands, a preacher deliver one of his own sermons more or less verbatim. After the service he thanked the minister and gently asked him how long he had taken to prepare his discourse. "Oh, only about three hours," he replied. "I wonder if you would be interested to learn that that sermon took me more than three years to write," said Morrison.

Dr. Morrison's widow has collected in this volume twenty-four of her husband's sermons just as they were delivered in his homely and affectionate manner in the Wellington Church, Glasgow. They will explain that story to every discerning reader. Only a man who had entered into the homes and lives of his congregation could have created them. Morrison had a wonderful gift of friendship and of insight into the human heart. He knew the maid-servants as well as the bankers and the university professors in his large and influential congregation. These pages reveal the winsomeness and powerful simplicity of Dr. Morrison's preaching. Subjects like "The Discipline of Uncertainty;" "Duty and Guidance;" "Fainting in Prayer;" "Daily Defilements;" "The Privilege of Worship;" "Interior Alms" are discussed in a way which could not fail to bring a blessing to the hearer in accordance with the preacher's own prayer at the end of one of the sermons: "O God, Bless, Own, and abundantly Use, for the sake of Jesus." H.G.N.

**THE SACRED HUMANITY.** *Daniel Arthur McGregor. New Tracts for the Times, No. 3. Morehouse Publishing House, 1801 W. Fond du Lac Avenue, Milwaukee. Ten cents U. S. currency.*

This tract looks on the church as a social fellowship founded by Christ. Most would agree that Christ is its foundation; many would not agree that He founded it. "Jesus Christ is not to be known except as one enters into that society of which He was a part and in which he lived. Modern Protestant Jesuolatry is closely connected with Protestant individualism. It is an ignoring of the social factor in our Lord's life." This tract recognizes the social functioning of the church but does not develop what that function is outside its fellowship.

**NEW TESTAMENT HISTORY.** *A. J. Garnier and H. P. Feng. Christian Literature Society, Shanghai. Price 65 cents. (新約歷史)*

This book may be highly recommended. It is one of the most informing and illuminating books that I have ever reviewed. The book is also written in good Chinese. C. H. Wang.

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## Correspondence

### My Chinese Symphony

To the Editor of,

*The Chinese Recorder.*

DEAR Sir:—To live in a Chinese house with a court yard of my own, amid a profusion of oleanders and pomegranites with a moon-gate and a covered walk over which climb wisteria vines, that intertwine their snake-like branches and drip their heavenly blossoms in the spring! To eat simply, dress simply as befits a Christian missionary in a suffering land. To have a little money for a friend in need. To seek beauty in nature, in the birds and flowers, in the mountains and waterfalls, the murmuring streams and whispering winds, in the starry heavens and in the moonlight night rather than in elegant raiment and expensive household possessions. To understand and appreciate the ways of life of this, my adopted country and make the

richest of its cultural gifts a part of my very soul and inner being. To love these people, my friends, with a love that is like Christ's. To seek in each individual life the priceless gift of character that is there, hold on to it fast, and forgive all faults and failures. To help a wandering soul to find the road again. To learn humbly from these chosen friends some of the great secrets of noble living that I might never have learned in my native land. To tolerate all men's creeds with Christian sympathy and understanding, but keep the image of the Christ clear in my own heart. To work unceasingly as long as I live for that day when the West shall breathe the splendor and mystery of the East and the East shall know the Jesus that the West claims for its own. This is to be my symphony!

Sincerely,  
HELEN WILEY DUTTON.

## The Present Situation

### WORK OF WOMEN MISSIONARIES

In an editorial in the *Chinese Recorder*,<sup>1</sup> we referred to the overwhelming proportion of women in the missionary body and to the fact that in "mission" churches men predominate. We then asked why, in view of this situation, more women on "mission" fields had not been won. "For some particular reason women missionaries have not made an appreciable dent on their particular problem. Why?" These remarks drew fire, as we had hoped they would. The particular sharpshooter concerned does not wish, however, to come any farther into the open at present than the editor's eyrie. The editor on his part, would like some of these shots to ricochet elsewhere. He feels that there is here a question which has not as yet been much investigated, inquired or re-thought. This question he would thus phrase:—"Has the steady increase in the proportion of women missionaries been adequately effective in winning to Christianity Chinese women?" It may be, of course, that he is wrong in assuming this to be the special field of effort of women missionaries.

The facts for China, so far as statistics are conclusive, are as follows. In 1919 women comprised about thirty-eight percent of church membership. What the proportion was in 1925 when the *World Missionary Atlas* was published is not evident. That publication made no distinction as to sex in church membership. Recent examination of the statistics of a couple of typical groups implies that the percentage of women church members has gone up a few percent. When it comes to schools the percentage of girls therein was, in 1919, lower than that of the church membership. The percentage of girls noticeably declined as the schools rose in grade, with the exception of normal schools where the girls gained slightly in percentage. In the 1925 statistics it appears that during the six years the girls lost in percentage in all grades except in universities and colleges. Probably the statistics are not comparable. There is nothing to show, however, that the percentage of girls in schools had increased. A glance at three typical groups shows that at present, in their case, the percentage of girls in schools has gone up. The editor does not wish to measure Christian work by mere numbers, yet for the life of the Christian Church both having educated girls therein and a balanced relationship between the men and women in its membership are important.

In order to bring this issue into proper relief we must remember that for some time about one-third of the missionaries have been women free ostensibly to work for women, with another third of the missionary staff to help thereon so far as their family duties permit. Yet the men have predominated, and still do, in church membership and Christian education, though this predominance is not as pronounced as formerly.

"If the women missionaries," says the woman sharpshooter mentioned, "have not made the dent in their work that might have been anticipated it is not all their fault." Though the administrators of the mission concerned state openly their desire to promote work for women it is evident they make little particular provision therefor. Of fourteen single women in this particular mission only two have been in evangelistic work—presumably direct work for women—the rest being nurses, educators, and administrators. That much of their work is for women is apparent. That in so far as such conditions obtain elsewhere women missionaries do fine work in hospitals, schools, and other positions goes without saying. In some fields of effort women missionaries have made decided dents. Yet the fourteen women mentioned could not meet together and think and plan for work for women. The two women in evangelistic work were also quite helpless when it came to affecting the man-made and man-controlled policies. The one woman put in charge of the primary schools in thirty stations found the men in charge quite dubious about their mutual relation thereto.

1. March 1934, page 148.

When the woman supervisor decided that teachers needed changing she was told that it was her duty to "make men out of straw," the straw being supplied by the men missionaries.

There are missions where work for women as such is better organized than it was in this case. Likewise control by men missionaries does not always stand out so prominently: team work is more in evidence. But this incident does suggest that the slow progress made in work for women as such may be due in part to the fact that the women missionaries concerned have not been left free to develop it or make their voice heard in determining policies bearing thereon. On the other hand we have been told that one trouble with work by women missionaries is that they carry on *too* independently with the result that what they do does not gear into what the men are doing. This means, we presume, that instead of there being a policy that brings the work of both women and men together on those families already related to the church the latter are relatively overlooked and when women are won they come from other families of which they may be, like men, the only Christian member connected with the church.

Some may say that work done by women should not be considered by itself. Women should work as part of the staff. That does not, however, lessen the need for equalization between men and women in church membership and education. And in any event women should *always* have a voice in the shaping of policies so as to bring this about, a condition which is certainly not always the case.

The question remains as to whether with about two-thirds of the missionary staff women the winning of Chinese women to Christianity should be more in proportion to the number of workers available therefor. Enough has been said, too, to show that this is a question needing consideration. With a view to stirring up discussion thereon we present the following questions with the hope that our readers will comment on one or some of them or on any other aspect of this situation that appeals to them.

- (1) Do your churches have a preponderance of male members? If so, why?
- (2) How do schools for girls compare with those for boys?
- (3) Is the fact that the number of Chinese women in the churches does not more nearly equal that of men due to conditions in the social life of China, or to the fact that women missionaries have been drafted into work that does not feed into building up the women's side of church life?
- (4) What proportion of women missionaries are absorbed in institutional work?
- (5) What proportion of the time of women missionaries is given to work among Chinese women related to church members?
- (6) Have the homes of church members been made a special field of work by women missionaries?
- (7) Did you ever plan how the women missionaries might work more directly among the women relatives of church members?
- (8) How far are women workers left to work independently?
- (9) Do the women and men in your group work as a team, or are the policies determined by the men?
- (10) Do you consider that work by women missionaries has been effective as measured by the present position of Chinese women in the Christian church and institutions?
- (11) In what field have women missionaries made the largest contribution?

Editor.

### RESEARCH IN RURAL CHINESE EVANGELISM

We claim nothing for methods used or for results obtained in the following bit of research. We conducted it for three reasons: (1) To discover whether or not certain theories we held with regard to building up a rural church were practical. (2) To bring into being a rural church with whose members we might work to learn rural industrial problems that we and they together might seek to solve some of them. (3) To do our part as Christian laymen in winning members for God's Kingdom. We give the short history of this small work, therefore, in no sense of achievement. We are engineers and architects, foremen and skilled workmen: not trained evangelists or preachers. Each year we design and supervise the erection of some half million dollars' worth of buildings and manufacture some one hundred twenty thousand dollars' worth of heating, plumbing and hospital supplies. This entails some knowledge of business methods and handling of material things.

We started the experiment in the belief that the way to build a rural church is; first to choose a likely village where success is probable; second, to give the straight Christian gospel, using the spiritual approach until such time as the people themselves are interested in the Christian message and stir themselves to aid in carrying out their own social service program; third, to meet in the open or in peoples' homes until the people themselves help to prepare their own church building.

In a word, it was and is our belief that the solution of building up an indigenous and live rural church centers on basing all the work on the spiritual message and making the church indigenous in its spiritual, material and social aspects from the day its first prospective member becomes interested in the Christian life. Three years ago our self-supporting Peiping Presbyterian Technical School and Apprentice Trade School started out to prove this contention to their own satisfaction.

The first year of effort was one of searching. We sought to find where to work and how to begin that work. On alternate Sundays our workmen and apprentices went to villages north of Peiping and our technical students visited those west of Peiping. Street meetings were held with varying success. On the whole the workmen were better able to draw and hold the attention of village audiences than were the teachers and technical students. The students were, however, more successful in learning the inner conditions of the villages visited and making friends with the authorities.

The end of the first year of effort found the work concentrated upon one village fourteen miles west of Peiping, called Men T'ou Ts'un. Here a Sunday School in the village graveyard had been steadily maintained and a few adults, relatives of the children, had strayed in to hear the gospel message taught under the white-barked pine trees. Here, too, the street preaching had been welcomed, bringing forth a pharmacist who said he was a Christian, though it later appeared he had not joined a church. Further there came to the aid of the work the seventy-year old caretaker of a nearby country estate who was a hale and hearty man of zeal and energy, an old Christian who had wished for years that the community might have a church. This old man was roused to tramp over the hills and mountains searching out some six other Christians who started to meet together in a village house and who backed up the work of Sunday School and street preaching. The first Christmas exercises were held in the graveyard in six inches of snow.

About this time the experiment was nearly broken up by the appearance of a paid Chinese evangelist that the well meaning mission had sent to help push the work. Unfortunately this young man, though himself far from prepared in either business or industry, tried to start a textile mill as a means towards evangelistic endeavor and brought in outside workers to run it. He also made the mistake of confusing some elaborate plans he had written on paper with accomplished facts. Both of these things displeased the villagers. He finally moved to another village, took training in wool work, somewhat altered his methods of approach and is today doing a fine piece of work. I

mention this merely to show that something brought in from outside and set down upon the people will not win their approval or cooperation, for the young man had a fine spirit in all that he did.

The second year was one of settling. The Sunday School children and their relatives together with the five or six Christians who were already on the scene in various nearby villages now felt that they needed a building in which to meet. Further, they started to inquire what could be done to help the village industries. The engineers answered that they would be glad to help get a meeting place and social center in case the villagers themselves would do their part; as to industries they would take any three young men chosen by the village to Peiping and train them in small scale wool spinning, dyeing and weaving.

The villagers and technical students together investigated several vacant buildings and finally decided to take over, for thirty dollars a year, one near the edge of the village. It was an old flour mill and contained six large and eight small rooms, all in broken down conditions. Several technical students spent their summer vacation on the building and worked together with the villagers and Sunday School children to put it in condition. When they had finished they had a big church room with paper windows and beaten dirt floor; a small room to be used as a medical clinic and club room; rooms for living quarters and for industrial work. The Sunday School moved from under the trees and the small congregation from its home meetings into their new church building and social center.

The village lads studying wool work in Peiping started to report back to their relatives that these people who came to preach in the village were not paid evangelists but were actually employed in real business pursuits and in educational work. The attitude of the whole village underwent a sudden change. From suspicion they became most friendly and gradually one by one other villagers started to attend the meetings and Bible classes in the little church.

During this second period a technical school teacher and one of the technical students volunteered to go out and live at the church and center and push the work still harder. The technical student had once studied some theology and then changed his course to engineering. Now he took charge of the little community wool mill and of the young peoples' work. The teacher had learned a little about simple remedies from Dr. Green and this he not only taught the technical student but also started to use in helping the ills of the villagers. Further he started making friends with the people of the village. Among other things he found that the school children had much night study and no place to do it. He invited them to the club room and furnished light and heat and a table and helped them with their studies. During a time of stress the villagers asked his help in organizing Red Cross Work. For this he sought the aid of Mr. John Hayes, Mr. Leynse, Mr. Johnson and others. They in turn brought in several young American doctors and nurses who taught first aid methods.

The second Christmas service was held in their own church building, the crowds being too large for it.

The third year has just passed. It might be thought of as a time during which the villagers who were interested in Christianity themselves started to build their own church and to carry out their own evangelistic work. During this period the congregation became strong enough to organize and invite its own pastor, the technical school teacher having left. Also during this time the technical student decided to give up his course and to devote his full time to the building up of the work in this village, the wool mill having grown to where it could carry his salary.

During the year the technical student treated in his little clinic some 1,350 patients for minor ailments. Further the wool mill under his supervision,

and with the aid of interested villagers, made some ninety feet of woolen, cotton or part-wool and part-cotton cloth per day. A nearby doctor joined the congregation and is helping in the clinic. The Sunday School continued with an attendance of forty to sixty children. To this was added a Sunday School in a neighboring village having some fifty children attending who were taught by the Christian villagers.

The Christians and their pastor gave time to carrying on evangelistic work in six nearby villages. Six homes were opened (one in each village) to weekly prayer-meetings held at various times in the week and church members made the rounds inviting in neighbors to the services. Younger people went out on the streets to preach each Sunday after the service was over. From time to time now would be Christians entered their names as enquirers, were enrolled in Bible classes and finally joined the church on examination by the Deacons aided by their pastor and either Mr. Johnson or Mr. Hayes from the mission. From time to time more distant people, who were already Christians, appeared to join the little group. To-day there are thirty-four church members and thirty applicants for membership.

The home prayer meetings in the six villages still go on. An average attendance of twenty to fifty can now be expected in each of these meetings. Some are held in the court yards of the homes since the houses are too small. During the week of Chinese New Year two meetings were held each day in each village, one in the yard of the home, where prayer meetings had been carried on, and one in the village street. One home erected a mashed over the yard to hold the audience. During these New Year Meetings as many as two hundred people attended some of the gatherings. Ten thousand and sixty different people attended all of them. Each house had great posters on it so that all in the village might know with assurance that this was a Christian home.

The church has now established its own school in a village, not far away, where a school seemed to be needed. Here fifty or more children are taught under very simple conditions by four volunteer unpaid Christian teachers each of whom gives part of his time to the work. The school building is furnished by the village.

Last Christmas service was again held in the church building itself. The whole yard outside and the church itself were packed with a crowd of some six hundred people who tore off the paper front of the church in an endeavor to see. The church members themselves had prepared over 400 packages each containing a Bible portion of Luke and some cakes, candy etc. to give out to the crowd but could not by any means satisfy the demand of all.

Where will this experiment go next? We do not know for it has been taken out of our hands. The church members themselves and the villagers now run it and decide what to do. When our technical students, teachers or workmen go there nowadays they are visitors in the church and politely treated as such. We feel that it is the way they should treat us. The church is theirs. We meant it to be theirs. They built it up themselves and are still building it up.

In conclusion it should be pointed out that practically the whole experiment has been run with funds raised in China. Lately the new church members themselves are carrying an increasingly large share of the load. The salary of the pastor and the rent are still raised from China sources other than the congregation. The salary of social service worker and clinic are earned by the wool mill. Other expenses are met by the congregation.

Several foreign missionaries, Mr. Hayes, Mr. Johnson, Mr. Leynse and myself have given time to the experiment but our largest function has been to encourage the Chinese who did the actual work. The paid Chinese evangelist who worked for a short time in the village was of course on mission salary. There is difference of opinion how much his effort either helped or harmed the experiment so he can probably be cancelled from the equation.

### CHRISTIANITY IN NANKING

In the capital of the Republic of China newly superimposed upon the capitals of ancient imperial dynasties, the Christian Movement has found strong and diversified expression. The church is, of course, of chief importance. Of the schools, three union institutions of higher learning are of special interest. Theological schools and institutions for training pastors were opened a generation ago; in 1910 three of these schools were united in the Nanking Theological Seminary in which four denominations cooperate, and that now owns valuable property. The seminary is one of the beneficiaries of the well-known Wendell Willkie, having been bequeathed sixteen and a half percent of the total estate. Ginling College for Girls was opened in 1915. In this College eight denominations cooperate. In 1923 the College moved to its present site where buildings, which combine the beautiful roofs and lines of Chinese architecture with modern equipment from the Occident, have been erected. After his flying trip to China in 1931, and after his visit to Nanking, Colonel Lindbergh told friends of his in America that the best thing he had seen in all China was Ginling College.

These three institutions of higher learning, the Seminary, Ginling College, and the University make Nanking one of the chief centers of Christian education in China; as the presence in Nanking of the Central University and other national institutions of learning make it one of the chief centers for government education. In 1888 the Methodists had organized an institution for boys named Nanking University. Dr. J. C. Ferguson was for ten years its president. In 1908 the Presbyterians, and Disciples united their educational work in one college. In 1910 this college joined in the work of the Methodist University; in 1911 this union institution was incorporated under the laws of the State of New York with the name University of Nanking. In 1911, the American Baptist Foreign Mission Society entered this union and now cooperates in the College of Agriculture and Forestry. A charter was granted the University by the Regents of the University of the State of New York; on September 20th, 1928, the University was registered by the National Government, the first of the mission universities to be so registered.

The University now owns about 120 acres inside the city. The University also owns about 200 acres of land outside the city which is used for farm land and for experimental purposes for the College of Agriculture and Forestry. The university buildings have Chinese roofs; Nanking was the first of the mission universities to adopt this style of architecture, and it is an interesting commentary on the accusation sometimes made against mission colleges that they are too foreign in their influence and alien, that these universities have been leaders in preserving the architectural beauties of China's great past. The University includes a middle school, or preparatory department; a College of Arts; a College of Science; a College of Agriculture and Forestry; a Rural Leaders' Training School; a 160-bed hospital; a nurses' training school; with a faculty and administration staff, excluding the hospital, of 139 Chinese and 18 Americans and a total enrollment of approximately 1,400 students. Since 1927 there has been a Chinese president, Dr. Chen Yu Gwan; Chinese deans of the three Colleges of Arts, Science, and Agriculture, N. C. Liu, H. R. Wei, and K. S. Sie, respectively; and the majority of the Board of Directors in China are Chinese.

Each of the colleges and departments is rendering important service. The College of Agriculture and Forestry, for example, has an international reputation. The work in this field was launched under the leadership of Joseph Bailie in 1910; it has been a pioneer in this field in China, and has had a consistent record of practical service during the past twenty-three years under the successive leadership of John H. Reisner, J. Lossing Buck and K. S. Sie. A number of professors from America have cooperated in this service, Cornell University having sent several of its most eminent men to Nanking. The College has maintained a widespread system of crop reports in which over 6,000 individuals scattered throughout China cooperated; it is completing a thorough going and far-reaching survey of land utilization and population with

nineteen trained investigators who are developing a practical technique in this hitherto unexplored field. The College has had a part in the development of rural cooperatives and in rural reconstruction; it has just completed arrangements with the Theological Seminary in Nanking for the giving of a combined course for pastors who will serve rural areas, one of their four years of preparation to be taken under the direction of the College of Agriculture and the other three under the Seminary. This College is also cooperating in the agricultural sphere with the Ting Hsien Mass Education Movement.

Of deeper significance and importance than its financial strength or popularity is the Christian character and influence of the University of Nanking. There is a tremendous opportunity for corporate service in the need of reconstruction, and particularly for rural reconstruction, in China to-day. The military forces of the government can subdue and destroy the Communist armies but they cannot provide a healing constructive program for the devastated areas that always are to be found in the wake of the armed forces of Communism. Such Christian universities as the University of Nanking with its technical knowledge in the field of agriculture and rural development ought to be of service to China at such a time as this. There is ample evidence that the leaders of the National Government will welcome any constructive contribution that the Christian Church or that Christian institutions can make. The University is alive to this situation and is doing its best to be of service.

The source of such service, however, lies in the conscience and spirit and will of individuals who, armed with the best technical skill and knowledge that can be provided, will dedicate themselves to the service of community and state. The spirit of such sacrifice and service finds its best and most enduring expression in the lives of those who have been renewed and are sustained by the grace and power of Christ. There is an opportunity and responsibility before the Christian students and members of the university faculty of winning other students and faculty members who can be leaders in this campaign of Christian service.

The winning of Chinese students to Christ to-day is not easy. Three factors must be taken into special account. First, the Chinese students are not especially interested in religion. It is always dangerous to generalize, but it can be said that, with various exceptions, as a race, the Chinese do not exhibit the speculative and mystical characteristic, of the Indians, they do not have the liturgical background and ecclesiastical tradition of the Latin Americans, nor the openness of approach and religious fervour of the Africans. Philosophically the Chinese students have been, in general, positivists. The attitude of Confucius is still theirs' to-day. "While we do not know about men, how can we know about the spirits?" Thus Chinese students are more interested in ethics than in religion, in science than in ethics, in physics than in metaphysics. There is a racial lack of interest in and indifference to religion that is the first difficulty to overcome in any effort to win them to Christ or to service in His Name.

Second, during the past thirteen years, the students have been through a hard school of disillusionment and testing of political platforms and platitudes. The so-called "Student Movement" in politics came to public expression first in 1919 at the time of the Shantung decision at Versailles. I witnessed the triumphal march of the students emerging from prison in Peking in 1919 after they had won an apology from the Government. They were active in the nation-wide movement that resulted in the dismissal of three government officials and that found final expression in the refusal of the Chinese delegates to sign the treaty of Versailles. Because of their intelligence, candour, and courage, the students have taken an active part in the formation of almost every major political decision since 1919. But at times the student movement has been manipulated by politicians who have had their own ends to serve; the students have become disillusioned about the practicability and real value of some of their efforts; to-day they are in a decidedly sophisticated mood. They cannot be swept off their feet by driving emotional appeals, as has sometimes been done in the past; they must be clearly shown the opportunities for constructive

Christian service that will follow upon any decision or promise of allegiance; and the appeal must be to the individual conscience and will rather than to the group.

Third, as a concomitant of the intellectual and social renaissance which has swept through China, there has been the withdrawal of all instruction in the schools and colleges in the Chinese Classics, a falling into disuse and decay of the temples and the discontinuance of worship there, all of which has tended to decrease reverence and respect for religious authority and tradition. When I was in China before 1919, almost every college student knew at least a portion of the Classics by heart. You could quote from the Five Classics and the Four Books, with assurance that the students would recognize the quotation and could continue it. In my classes to-day there are not even half a dozen students in each who have read these Classics or can quote from them. Some of the Confucian temples are military barracks; the images in many of the Buddhist and Taoist temples are covered with dust and have fallen into disuse and decay.

Thirteen years ago, I heard one of our ablest and wisest missionaries, the late Dr. J. Walter Lowrie, speak of the Chinese, as "a people with a book," alluding to the Confucian canon, and from this fact, and because of their reverence and love for that book, he pointed out the possibilities of winning a similar love and allegiance for the sacred book of the Christian faith. The assertion that the Chinese are a people with a book cannot be made in the same sense to-day, certainly not of the Confucian "book." If they have a book now, it is the "San Min Chu I," the "Three Peoples' Principles" of Sun Yat Sen and the Kuomingtang. My Chinese teacher has told me of a saying prevalent among the older scholars who still revere the Confucian classics; "If Confucius were born in this age, his fortune would be sad." After the apparently indestructible grip that the Confucian ethics and tradition had upon the Chinese people for more than 2,000 years, such a break in thought life and principle is almost unbelievable and its consequences incalculable.

On the positive side it can be said of this situation that the very qualities and experiences that make religious conversion difficult, also, paradoxically, make it more productive and fruitful when it is achieved. Chinese Christians do not spend their energies in mystical contemplation, or religious reveries or abstract devotion. They address themselves to Christian service and to living the Christian life with the same energy and practical ability that have been the means of their winning success in business and secular life. The very disillusionment concerning political catchwords and slogans has helped to clear the atmosphere and to disentangle politics, patriotism and religion, and to prepare the way for a true knowledge and service of Christ and of others in His name. The breaking down of the Confucian tradition and teaching has opened the way for new truth.

In this situation, the University of Nanking, together with other Christian colleges in China, is trying to be true to its Christian purpose and ideal. President Chen is a third generation Christian and has on his heart, and holds continually before him, the Christian aim and duty of the institution. The University Christian Association is a student organization under student direction and control. According to the present government regulations, instruction in religion, and chapel services must be voluntary. There are curriculum classes in religion and voluntary Bible classes and voluntary chapel. On Sunday morning the students of Ginling College and of the University attend the common service. There is also a short evening service with special music. The faculty members are free to use their influence in personal conferences and talks with the students and this is the chief way in which they can be won. The University Christian Association, which like other student organizations of the University has suffered due to the frequent disruptions and evacuations of the last six years, has grown in stability and strength during the past year. It has helped to direct several activities of university and community service besides having special responsibility for meetings and gatherings of the Christian students. W. Reginald Wheeler.

## Work and Workers

**Missionaries Among Chinese Outlaws:**—Five Roman Catholic missionaries are still among Chinese bandits though in some cases it is unknown whether they are living or dead. Father Avito, Spanish Jesuit, has been held since 1930, and nothing has been heard from him for over a year. Father Van Arx, Swiss Vincentian, taken captive in Kiangsi in October 1930, is generally believed to be dead since nothing has been heard from him since early in 1932. Father Esteban, Spanish Jesuit, taken captive in Anhwei in December 1931 was last heard from eight months ago when he succeeded in receiving Holy Communion from a messenger. Father Paly, Swiss Dominican, was taken captive in Fukien in August 1933. A rumour from the Fukien-Kwangtung border reports that he has been killed, but this is not confirmed. Anselmo, Italian Vicentian of Kianfu, was taken captive on Christmas Eve, 1933. No trustworthy reports have been received since his capture. *Fides Service.*

**"Church Growth Arrested":**—Many local churches in China have been in a state of arrested growth. For a long time Christian schools and other institutions, rather than local churches, have been given major emphasis in our missionary work. People who have been nourished in the shelter of our institutions have left them and become submerged in an overwhelmingly non-Christian secular life, much of which has been anti-Christian. In the main, these people have not found sustaining fellowship in strong local churches. It is surprising that they have remained as Christian as they have. One may quote as substantially accurate a recent comment by one of our older missionaries here, "That among many Chinese who are functioning creatively in Nanking in the political, social, economic and industrial life of China local churches in Nanking are a negligible factor." This of course does not apply to the Christian Movement as a whole. But it suggests reasons why the life and message of local churches are being given special

missionary attention today." *News From China*, Ralph A. Ward.

**Notes on Y.M.C.A. Work:**—The Buddhists of East China have recently organized a Young Men's Buddhist Association. Examination of the printed constitution reveals few differences from a "Model Constitution" of the Y.M.C.A. except in the name. The Tientsin Y.M.C.A. came out of its last annual campaign in the best financial condition it has known for years. On November 18 and 19 the Tsinan Y.M.C.A. celebrated its twentieth anniversary. Commercial leaders and officials in the city attended the main meeting. Thousands of people visited the building during the two days. A model dormitory in modern style was also erected in connection with this celebration. This Association has also recently started a school of commerce and industry. Since a training program for secretaries was put into effect in Peiping in 1924 fifteen men have graduated therefrom. The Canton Y.M.C.A. runs a lecture program five or six evenings a week. Attendance runs from 200 to 500. The Taiyuan Y.M.C.A. has been granted by the Ministry of Communications the free use of a large plot of vacant land. It has made it into a modern playground on which sixty children play daily under direction.

**Work for Soldiers:**—At Yochow, Hunan, on a recent Sunday, the church was well-filled, with one-half almost entirely occupied by garrison soldiers; a kind of "occupation" we welcome much more than the earlier form. The Garrison Commander, a Capt. Hsu from the Pao-Ch'in area and a very earnest C. I. M. Christian, was among those present and stayed for a Chinese meal with us after church. During service the top-sergeant went about a couple of times to pull the ears of the two or three who tried to take a nap. Most of the men paid good attention to a sermon on the Temptations of Christ. In the afternoon there was a meeting at our church entirely for soldiers, and this time only for those prepar-

ing for Baptism. There were thirty present when we started and some more came in later. This time the address was on the Christian "Four-Step Morality" (act, motive, disposition, character). No ears had to be pulled this time! The Christian movement to evangelize the soldiers in Hunan comes from a group of three or four Christian officers who secured the Governor's permission. Such a movement has two problems, both serious. One is the rough quality of the human material in the ranks. The other is the matter of follow-up in moving forces, with no "established church." The baptized may become like Feng's soldiers, almost another sect. But one can hope they will be added to existing churches in the end. *District of Hankow Newsletter*, March, 1934.

**First Chinese Missionary to Mongolia:**—The first Chinese missionary to Mongolia, Mr. Ren Ta Ling, just left for the North, according to the announcement made by Rev. T. E. Tong, general secretary of the Chinese Home Mission Society. Mr. Ren is a graduate of the regular course of the Theological Seminary of the University of Shanghai. The university and seminary held a farewell reception for Mr. Ren and decided to support him and the Chinese Home Mission Society.

Mr. Ren is going to Kalgan first, where he will join others to go to the interior of Mongolia.

"It has been my ambition to serve God in the frontier region, and I am happy to have this opportunity to go there," stated Mr. Ren. "I am ready to suffer and carry the good news to our people in Mongolia."

"We are proud of Mr. Ren and glad to have a share in the frontier missionary movement," stated President Liu of the Seminary and University of Shanghai. "In spite of the difficulties, the Christian church in China must grow, and we can grow only by sharing with others. As a Christian institution we shall support wholeheartedly the frontier missionary movement."

**Curious Medical Cases:**—St. James Hospital, Anking, Anhwei, recently had a patient who had his hand blown off while making a bomb.

The farmers in the vicinity make bombs for killing badgers and other wild animals who prey on their live-stock and crops. These bombs are made of sulphur and potassium chlorate and are wrapped with lard to make a toothsome morsel for the badger, who crunches down on it and blows off his head.

Some years ago, the hospital had as a patient a man who, coming in hungry at night, felt in a large box for something to eat and, mistaking a bomb for another sort of titbit, bit on it with dire results.

The hospital staff did what they could for him, but rather hoped the poor fellow would soon die, to end his misery. Not he, for, making up his mind that he would get well, he used to feed himself with a glass syringe, placing the liquid food at the back of his mouth, where he could swallow it. And get well he did. Some months later, he returned for a plastic operation, after with one could hardly tell he had been injured! Some time later, a woman was brought in with the same thing having happened to her. It was rumoured that her husband fed her the bomb. One could somewhat sympathize with him, as the woman was a most disagreeable patient, refused treatment, and was taken home after a few days. *North-China Daily News*, Feb. 27, 1934.

**National Christian Council Notes:**—From the *Bulletin of the National Christian Council*, March 15, 1934, we glean the following important items of news. Dr. C. Y. Cheng, who since 1926 has been General Secretary of the Council, has resigned that position in order to devote his time to the work of the Church of Christ in China . . . . The American Board Mission and the North Fukien Synod of the Church of Christ have agreed to the request of the Kiangsi Christian Rural Service Union for the services of Rev. G. W. Shepherd. Mr. Shepherd went to Kiangsi in January, 1934. He and others are engaged in finding leaders, preparing for the training of same and locating an area suitable for beginning the study of local conditions . . . . Over 220 essays were received in 1933 in connection with the Timothy Richard Prize

therefor. The topics assigned were: "The Christ Whom I Know," and "The Contribution which Christianity Should Make to the Present Situation in China." The first prize went to Wang Kwei-shen, Hangchow Christian College; the second to Hsieuh Bing, editor, C.L.S.; the third to Chang Cheng-tsiao, Sheng Kung Hui, Hsiapu, Fukien; and the fourth to Mrs. Tang Feng-chang, United Lutheran Church, Hsinkang, Hu. Seven other smaller prizes were also awarded. The topics for the 1934 essays are:—"Christianity and Chinese Culture," and "What Should be the Procedure of Christianity for the Reconstruction of China?"

**Notes from Formosa:**—Dr. Toyohiko Kagawa visited Formosa recently on his way to the Philippines to attend meetings in connection with the Union of Philippine churches. In Taihoku he spent three busy days speaking at three or four large gatherings. In Daitotei church, in the Chinese section of the city, he spoke on "Love as Revealed in the Cross." Handbills announcing the meeting called him, "The Apostle of Love." Before taking his boat from the port of Takao in the southern part of the Island, he spoke at two meetings there. His theme before a large audience in the Woman's Association building was, "Present-day Civilization and Religious Life." To another audience of more than a thousand he spoke on "Spiritual Quickening in a Time of Crisis." . . . Dr. Barclay, the veteran missionary of South Formosa, still carries on his work with amazing vitality. A news item in the local church paper reports a Sunday visit of Dr. Barclay to a little country church. "Dr. Barclay visited our church on Sunday last. In the morning at 9.30 he spoke to the Sunday School teachers and scholars on 'The Two Ways.' His talk was concise and most effective. At 10 a.m. he preached on the subject, 'Do well!' His spiritual power and enthusiasm greatly affected the congregation. Even though he is a veteran of eighty-five years of age he still preaches with great power. On the same day at 2:30 in the afternoon, he spoke again on, 'The Things St. Paul Desired.' In the

evening at 7:00 he went with a group of Christians to a deacon's house where he spoke on the sixty-nine year's *history of the church in this village.*"

**Roman Catholic Mission of Jehol:**—The Roman Catholic Church in Jehol has grown since the foundation of the mission there fifty years ago, despite its many years of unrest. When Pope Leo XIII divided the Vicariate of Mongolia in 1883 and erected the Mission of Jehol, it comprised the whole province of Jehol and counted only 7,500 Catholics. This same territory today has 47,000 Catholics.

In 1890 the savage Chai Ti Li scoured the region. Ten years later the people suffered at the hands of the Boxers. The missions suffered again during the panics which preceded and followed the Japanese occupation, though the missionaries maintain that from the Japanese soldiers they suffered nothing, all of their property being respected and protected.

During the past fifty years, twenty-nine missionaries and ten Chinese priests have died in this mission, the majority victims of exanthematic typhus. Bishop Conrad Abels, of the Scheut Missionaries, who succeeded Bishop Rutjes as Vicar Apostolic in 1896 and who has seen the Jehol mission flourish, is now 78 years of age. He has had a coadjutor since 1922.

The northern section was detached from the original mission in 1932 and erected into the Prefecture of Szepingkai, entrusted to the Canadian Missionaries of Pont-Viau. The western district, now called the Prefecture of Chihfeng, was detached the same year and given to the Chinese secular clergy trained by the Scheut Fathers. The region to the south along the Great Wall retains the name of Vicariate of Jehol and has 21,000 Catholics and another 5,000 persons preparing for Baptism. *Fides Service*, January 13, 1934.

**Rural Program at Cheeloo University:**—"Most important among the developments of the year has been the advance in the Rural Program. What but three years ago was an ideal is now rapidly being realized.

The charts which are shown to you as this report is presented exhibit the extent to which the work at the Lung Shan village Service Centre has been carried forward and also the extent to which the courses with a rural emphasis are being taken by the students. These accomplishments are very gratifying. The plans for additional development of the rural work in the coming year promise even greater progress. In March, Mr. Sam Dean and his co-workers who have made such significant beginnings in the line of local or village industries are moving from Peiping to Tsinan for the further development of this work. Two new village service centres are now in process of being opened. The chief activity at these centres will be seed breeding. Next fall a new short course in Rural Life Work will be offered. Most significant of all in the Rural Program advance is the organization by students on their own initiative of the "Rural Life Club." The membership of this Club includes students from the Medical, Arts and Science Colleges and also from the Cheeloo School of Theology. Finally the Biology department of the College of Science has begun work on the problem of treating human faeces so as to kill the eggs of the common parasitic round worm of man without destroying the value of the faeces as fertilizer. This is a project of tremendous importance to China's rural population. The Rockefeller Foundation has made a special grant toward the expenses of this investigation." *Cheeloo Monthly Bulletin*, February 28, 1934.

**Dr. Kagawa Visits Canton:**—On his return from attending the Christian Council Meeting of the Philippine Islands Dr. Kagawa accompanied by the Rev. Ogawa and Miss Helen Topping stopped off for five days in Hong Kong and Canton. They spared neither time or strength in giving freely of their service in speaking and counsel in conferences and interviews.

Three main addresses were given in Canton; one to the delegates assembled in conference on Program and Cooperation in Christian work, together with a large crowd of visitors; one at Lingnan University

as the guest of the Arts and Science Club at which a large number of college students were present; one at the True Light Girls' Middle School. The hall was crowded with Christian workers and students. At each one of the addresses his main thesis was LOVE: Love to God and love to men. Love the solution of every problem in social, political, national and economic relations. He touched on a wide range of subjects, in religion, science, philosophy and politics but always came back to the subject of love.

Dr. Kagawa combines that zeal for social service with a passion for Evangelism in his life and service in a way that few men of our age have attained. He has caught the vision of what the Gospel can do for the whole man and how the love of Christ can transform any situation in life into something fine and noble.

A true son of Nippon, yet he is non the less a lover of all mankind no matter what race or nation. His greater loyalty to Christ purifies all his lesser loyalties. "I cannot speak to you freely without unburdening my heart to you first of all, and as a Japanese I want to ask your forgiveness for what the militarists of Japan have done to you." This was the burden of his opening remarks at each public address.

He is not strong physically, yet when he gets up to speak one is not at all conscious of that. He speaks with conviction that is born of deep study and sincere devotion.

His coming to Canton will not soon be forgotten. It has given new zeal and inspiration to our Christian workers.

#### Festival to the "King of Animals":

—One frosty morning, while we were traveling along one of the very narrow paths among the hills (in Shansi), we came upon a spot in a bend of the river where hundreds of piles of small stones had been heaped up. Our donkey-men exclaimed upon seeing them, "This is a dangerous place," and added some stones to the piles. A little later we came to a small temple and on its courtyard-walls also were many piles of stones, to which our men added more. Since our donkey men were Christians, I

said, "If this is a dangerous place, wouldn't it be better to pray God to help us?" They answered that this was not a bad place for people, but the thin ice and the slippery stones were very dangerous for animals. Their implication was plain, that God would take care of men, but it was safer to remind the "King of Animals" to help donkeys. When I arrived at one of our smaller churches, the village was in the midst of a festival to the "King of Animals," and I was told that it was observed mostly by donkey-drivers.

"The public part of the affair was held on a threshing-floor. The priests of a nearby Taoist temple had built a maze on it, using little hills of dirt about a foot high, to outline the pattern. The ceremony began at dusk, when a small company of priests and assistants, carrying banners and accompanied by the music of drum and flute, marched up and down and around this maze. Before the procession, and behind it, were some boys and men, lighting small oil lamps and keeping them replenished, on every one of the three hundred sixty hills of dirt. When the priests left the maze to read prayers at the temple, they were also preceded and followed by men lighting little lamps and setting them out at regular intervals all along the road. After the temple service, the priests went back again to the maze and repeated the ceremony, and with only slight rests, kept up the program most of the night. For a little village, hidden away among many high hills, this was a brilliant occasion, as the crowds of visitors testified. I was told that this ceremony was given only once a year in a circuit which included many villages, and had last been given in this village twelve years ago. The next morning I picked up some of the small lamps which had lighted the festival so brightly and found they were small pieces of coarse paper, twisted together at one end, like cornucopias, and dipped in oil." *Fenchow, February, 1934.*

**Missionary Fellowships and Scholarships at Union Theological Seminary:**—The appointees for the *Missionary Fellowships* for 1934-5 are as follows:

Rev. Marcus J. Engelmann, B.D.,  
Reformed Church in U. S.  
Aizu-Wakamatsu, Japan.

Rev. Emory Wylie Luccock, B.D.,  
The Presbyterian Church in the  
U.S.A.

The Community Church of  
Shanghai, Shanghai, China.

Mr. George D. Josif, M.A.,  
American Baptist Foreign Mis-  
sionary Society, Rangoon,  
Burma.

Rev. Oscar Machado da Silva,  
Granberry Institute, Juiz de Fora,  
Minas, Brazil.

The appointees for the *Missionary Scholarships* are:—

Rev. Earl A. Knechtel, B.D.,  
The United Church of Canada,  
Sungjin, Korea.

Prof. M. O. Williams, Jr.,  
The Methodist Episcopal Church,  
South, Soochow University,  
Soochow, China.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. Applications for 1935-1936 should reach the Seminary by January 1st, 1935. Further information can be obtained from the Registrar. Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar.

Professor D. J. Fleming  
Professor of Missions  
Union Theological Seminary  
New York, N.Y.

**Understanding Japan:**—A group of missionaries on their way back to West China were able to spend two weeks in Japan with a view to understanding the situation in that country and promoting understanding between China and Japan. They

had a short interview with Dr. Kagawa. They met with groups of Friends and had two meetings with Fellowship of Reconciliation groups. All whom they met faced the situation frankly. They noted that there is in Japan an almost pathetic feeling of international isolation. This transmutes itself into an attitude of bravado and self-dependence. This is considered one of the most dangerous factors in the situation. They noted, also, a great fear psychology. There is fear of earthquakes and fire, of Russia and the United States, of Communism, a fascist regime even more severe than the present militaristic dictatorship and of a peasant uprising. There are those who though doing all they can to stem the present tide feel keenly their inclusion in the wholesale condemnation dealt out to Japan by the world. In this regard they have looked for more sympathy and breadth of vision on the part of Christians than they have received. One missionary returning from China would not land in Japan because "she would not set foot in such a wicked country." Another missionary from China, however, expressed the wish that all China missionaries might spend a year in Japan. Interesting enough, too, this group of visitors found it to be a common belief in Japan that the Chinese are far more clever diplomats than the Japanese, hence the ability of the former to "pull the wool over the eyes" of the world.

At one of the meetings there was present a young Japanese college graduate who had visited Peiping on a goodwill mission. A Chinese student had also visited Japan for two weeks on a similar mission. Both found a warmer welcome among young people than they had expected. The Japanese student had been suspected as a spy by government detectives in both countries.

Dr. Iwahashi, the blind philosopher-teacher Quaker sent a letter of greeting to students in West China Union University and gave it as his opinion that the difficulties between the two countries cannot be overcome apart from the adoption of Jesus' way of mutual understanding and love. Friends in Japan sent a letter to Friends in West China in

which they expressed as follows the feeling of many Christians in Japan as met by this party of visitors. "We recognize that under present circumstances it is very difficult for any words of Japanese Christians to carry....a satisfying sense of the deep desire which we have for a closer and more real fellowship with you. We can only trust that your experience in the things of God's spirit will enable you to discern our desires and prayers and hopes, which are deeper than words.....While awaiting in prayer the day when our common spiritual hopes can express themselves in more convincing ways, we desire to use all available opportunities to deepen and strengthen our spiritual fellowship through the exchange of messages, and, when possible, of messengers."

Friends in West China have decided to correspond with Friends in Japan and hope to arrange for an exchange of students between the two places.

**"China's Greatest Book":**—This is the title of an interesting article in *Pacific Affairs*, March 1934, on the *Ssu K'u Ch'uan Shu*, the monumental work of Ch'ien Lung. When finally compiled in 1788 it comprised 36,300 volumes, a somewhat mutilated record of the Chinese people for over two thousand years. Three motives inspired Ch'ien Lung to attempt this massive literary production. He wished to surpass other Manchu Emperors who had done well along the same line. Then, he wished to keep the disgruntled literati busy. Third, he wished to have all extant books reviewed with a view to destroying those derogatory to the Manchu Dynasty. He actually fed some 2300 separate works to the flames together with many duplicates, and pages of chapters of another 350. This was the cause of the mutilation mentioned above. Burning books seems not to have been an unusual method in China in regards to stamping out lese majesty. But even the wealth of Ch'ien Lung was inadequate for the printing of this massive compilation. Eventually seven copies were made by 15,000 calligraphers. These seven copies were deposited in different places for safe-keeping. War and rebellion have

accounted for the destruction of four of them. One is in the possession of "Manchukuo." Only two complete sets remain in the hands of China. Now a few selected volumes of the MSS are being brought out from the vault of a bank in Shanghai and subjected to the photolithographic process. Thus it is hoped that this stupendous work, which has for nearly a century and a half been difficult of access to the ordinary reader, will be made available to students the world over.

**Changing China:**—"Let me tell you a few of the things that have impressed me since my return.

"In the first place, I am amazed at the strides which the idea of the individual or small family, as opposed to the idea of the clan or large family, is making. One sees evidences of it in most unexpected places and among people whom one has always regarded as most conservative. The clan system is undergoing a tremendous change and may eventually even be superseded. Young people are demanding the right to be themselves rather than just so many numbers on a clan register. This movement is very hopeful for Christianity since it means greater opportunities for whole families to become Christians, instead of only isolated individuals in large clans. It is providing a much larger independence and therefore a much freer scope for the development and practise of modern life in all its best phases.

"In the second place, thinking Chinese are coming to realize as never before that education, science, a new social and political economy are not sufficient in themselves to

meet China's needs. There is an ever-growing conviction that these needs lie in the realm of moral character, first, last, and always; and that this deficiency cannot be adequately met by any of the agencies in which they have put their trust hitherto. You can imagine how grateful to God I felt when these very convictions were stated to me in no uncertain terms by the principal of a large government school. He himself had received his scientific education in America and had been quite hostile to religion ever since, believing that he was being really scientific in taking that point of view. He asked me to come to his school next semester to lecture to his students on moral and social subjects.

"In the third place, there is a growing realization that the development of moral character and the practice of religion are very intimately connected. False beliefs give birth to false actions. By the same law truth begets goodness. It is for this reason that Christianity is being scrutinized as never before. The people really seem to be developing an inquiring spirit. This is something new in our experience in China. Despite the shortcomings of those who have come to present the Gospel, despite the deficiencies of those who have taken upon themselves the name of Jesus Christ, the fact remains that Christianity has created, and is creating, a new type of character in China to such an extent that it is commanding attention among all classes of people." Mr. Forster, *District of Shanghai Newsletter*, April, 1934.

### Notes on Contributors

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LAOTZU "GOING WEST" ON THE BUFFALO.  
*Panel Carving in Lin Ying Monastery, Hangchow.*

*Photo, R. F. Fitch.*